

FEBRUARY

1938

In This Issue

THE PASTOR
SIGNED A
NOTE WITH
ABRAHAM
LINCOLN

By
Vernon L. Shontz

LOST IN A
FILIPINO
AIRPLANE

By
William Axling

WAYFARING
HOBOS
LIVING
IN THE
PARSONAGE

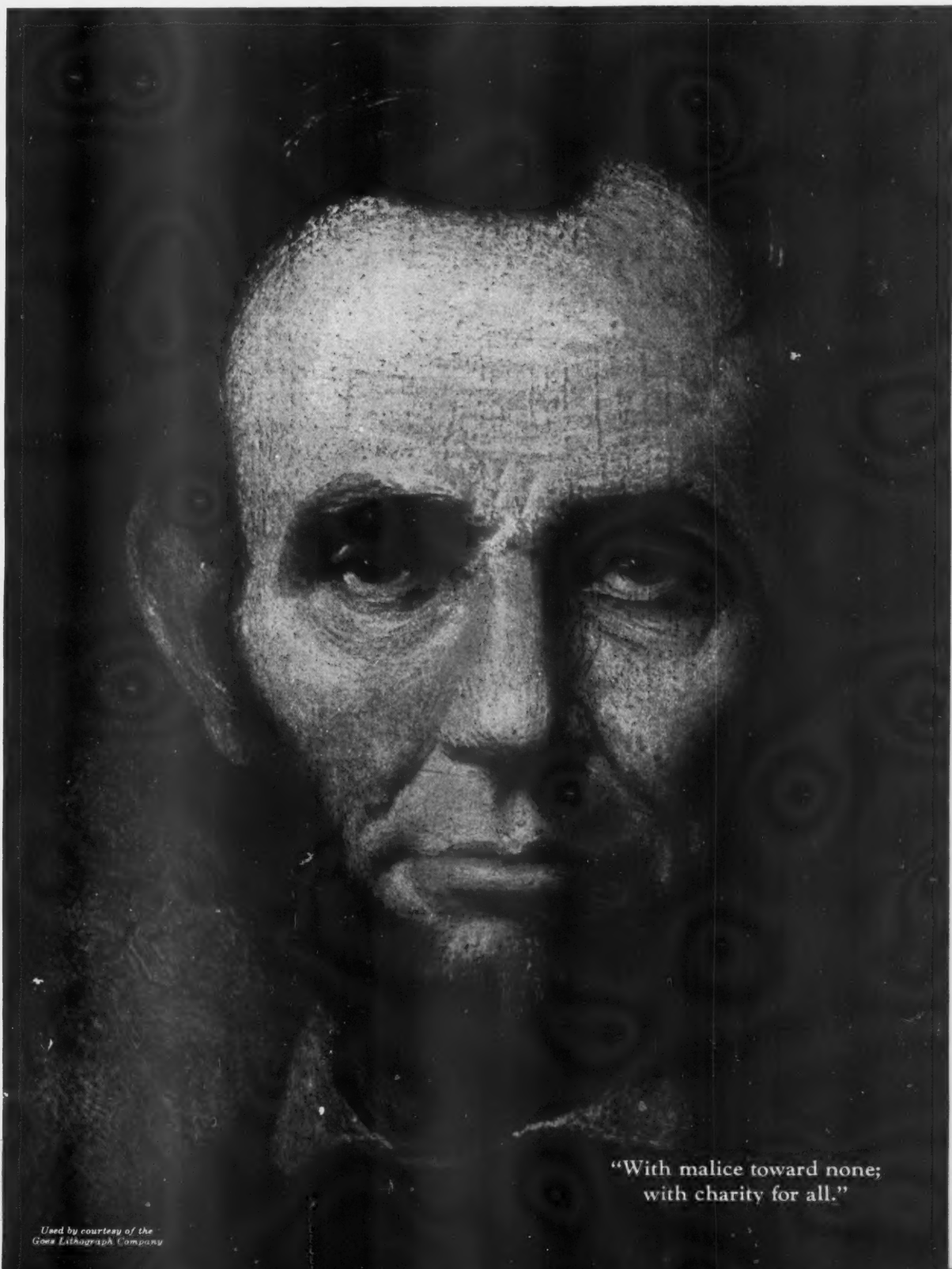
By
Earle D. Sims

VOLUME 29
NUMBER 2

15 Cents
Per Copy

An International Baptist Magazine

MISSIONS



"With malice toward none;
with charity for all."

Used by courtesy of the
Goss Lithograph Company

The Goal of Human Brotherhood

A simple program, based on this issue of MISSIONS, for use in churches, furnished by the National Committee on Woman's Work

Prepared by HARRIET W. PALMER

HYMNS: The following are suggested to be sung at specified times during the session, "Rise up, O Men of God," "O God of Mercy, God of Might," "God of the Nations, Hear our Call," "Let there be Light, Lord God of Hosts," and as a closing hymn, "Blest be the Tie that Binds."

SCRIPTURE: Selections from the 40th and 42nd chapters of Isaiah.

DEVOTIONAL TALK: "In the Presence of our Perverse Generation," page 106.

LET US CONSIDER AND PRAY TOGETHER

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For Filipino Christians as they plan to make their work more effective, page 84.

For the First Baptist Church in Kittitas, Wash., recently reopened, page 80.

For a better understanding of our Baptist principles, page 98.

For race relations, page 71.

For a new emphasis in evangelism, page 83.

NOTE.—*Each of the above should be presented as a short talk, and followed by a specific prayer by someone previously asked.*

NEWS ITEMS OF INTEREST (Brief summaries, not more than two minutes each)

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He Was Not Present, page 53.

What War Means, page 95.

Government Consent, page 92.

Fifth Avenue's Lynching Flag, page 96.

CLOSING (in unison)

I pledge loyalty to the goal of human brotherhood. I will try to think of all peoples in a kindly spirit. I will remember that they have rights and duties, as have I; that they are like myself, human beings.—From *The New Hymnal for American Youth*, page 368.

The Cover of This Issue

The remarkable cover picture of Abraham Lincoln is reproduced from a portrait by Thomas Buchanan Read. Originally painted in 1864 when the artist and the martyred President were guests for a short time at the residence of a cabinet officer near Washington, it was presented to the host. Never exhibited, the portrait passed after many years into the possession of an art dealer in Cincinnati from whom it was acquired in March, 1930 by its present owner, Mr. C. H. Kunning of Evanston, Ill. It was displayed in the Century of Progress Exposition in Chicago in 1933-1934. This "hauntingly impressive portrait" was declared by Governor Henry Horner of Illinois to give to the American public "a clearer conception of the true Lincoln than any other picture extant."

A modest quantity of full color copies of the lithographed reproduction from the original painting is being obtained by Missions from the Goes Lithographing Company, through whose courteous permission it is printed on the front cover. Any subscriber may have a copy by sending 12 cents in stamps to MISSIONS, 152 Madison Avenue, New York City.

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23 East 26th Street, New York City

THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who served in the Black Hawk War?
2. What two men have had an unbroken friendship of 35 years?
3. Who said, "Earth has no sweeter music than a baby's cries"?
4. What progress was heartening?
5. Who is Leon Washington?
6. What was built in 1843?
7. Who is a Fellow of the American College of Surgeons?
8. What is a part of the spiritual nurture of Baptists?
9. Who shared his compartment with a young Hindu?
10. What happened November 21, 1937?
11. Who served for four years as a missionary in China?
12. What Sunday School attendance increased from 50 to 100?
13. Who is Anne Burrage?
14. What was held December 10, 1937?
15. What Baptist Convention has 1,590 churches?
16. Who was given the benefit of the doubt?
17. What will cost \$4,000?
18. What is a bargain in literature?

QUESTION BOX PRIZES

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1938, to receive credit.

YOU WILL BE IMPRESSED

by the news value and timeliness of this issue. So would a friend or relative if you were to provide a GIFT SUBSCRIPTION. Address

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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Volume 29

FEBRUARY, 1938

Number 2

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Another Gain in December

December closed with a subscription gain and for the fourth time its total subscriptions crossed the 5,000 mark. The record shows 5,386 for the month as compared with 5,339 for December, 1936, or a net gain of 47.

For this expression of reader interest and confidence, for the loyal service of the Club Managers, and for the helpful coöperation of pastors, MISSIONS expresses its sincere appreciation. It pledges to do everything possible during the new year to maintain its standard and to furnish a magazine that will make every one of the 5,386 December subscribers so pleased with their investment that next December they will all renew.

If MISSIONS does its part, will you not do your part?

WHO'S WHO In This Issue

Dana M. Albaugh is Associate Secretary of the Foreign Mission Society, on a brief tour of the fields.

William Axling is a missionary in Japan, in service since 1900.

Edwin R. Brown is Home Mission Director of Mexican Work.

W. C. Osgood is a missionary in Bengal-Orissa, in service since 1928.

Frank W. Padelford is Executive Secretary of the Board of Education.

Harold C. Phillips is pastor of the First Baptist Church of Cleveland.

Earle V. Pierce is President of the Northern Baptist Convention and pastor of the Lake Harriet Baptist Church, Minneapolis, Minn.

Vernon L. Shontz is pastor of the First Baptist Church, Springfield, Ill.

Earle D. Sims is Church Invigorator for the Home Mission Society.

A. F. Webber is a missionary in Puerto Rico, in service since 1931.

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Religion Endures

CARTOON NUMBER 46 BY CHARLES A. WELLS



IN almost every corner of the earth today we find that religion is being subjected to slashing and lashing, to pounding and suppression.

The militarists of the Far East have crowded their prisons with those whose inner experience with divine truth and love would not permit them to join or endorse their programs of violence.

Europe is interlaced with systems of foul smelling concentration camps and stations of exile where the kindest spirits and keenest brains of the continent are forced to waste away in an endless dusk.

Yet in spite of these oppressions, it is religion that has had the power to challenge the strength and curb the tide of Hitler's fanaticism; it is religion that has forced a constant alteration of the designs of the Soviet, and it is religion and its liberating influences that seethe under the surface of the Far East and threaten to change the forms of empires faster than armed forces can build them.

And in all this world, it is religion which holds high in its tender arms, beyond the reach of those who destroy, those ideals of truth, love and brotherhood which reveal to humanity its kinship to God.—CHARLES A. WELLS.

LETTERS

From the Editor's Mail Bag

When I first removed the wrapper from the December issue of *MISSIONS*, I noticed immediately that the washing was gone from the Negro symbol on the cover. Before I had time to look farther into the magazine, ten different people spoke to me about it. So now in their name as well as my own, most heartily I want to thank you.—*Luella J. Morris, Philadelphia, Pa.*

In reading the December issue I am truly astonished both at the attitude

taken by Miss Luella J. Morris against the symbol for "Negro" and the Editor's reaction to her letter. The ability to be a *good* laundress is not to be despised. This would be a poorer world without laundresses, either those who do such part of the world's work for a living, or those who do it that their own dear ones may enjoy clean clothes. To me a line of clothes stirring in the breeze is beautiful and not something to be ashamed of. What about the mothers who have toiled over the washtub that sons or daughters might go to college to become missionaries? Should we not teach, therefore, that

how we do our work rather than what kind of work, is what counts? In the parable of the talents the reprimand was not because of having only one talent but because of the non-use of that talent. So we in this world are dependent on one another and we have no right because of occupation to say it is more worthy than another, so long as there is no evil in the occupation itself.—*Helen O. Parker, Lowell, Mass.*

My sincere appreciation for your fine editorial in *MISSIONS* on Baptists and the Ecumenical Spirit. How much we need that emphasis in our ranks, and

UNDER THE FLOODLIGHTS



Well this is the "bunch" that beat Wabash twice, DePauw twice, and Butler twice, and all in the same season.

Speed, that's what it takes. And they have what it takes.

Endurance under stress is a valuable asset for a game or for life.

Paced by Shafenacker of Fort Wayne, with Atkinson of

Sullivan, Constable of Goodland, McCrackem of Washington, Pritchard of Vevey, Hougland, Spencer and Weatherford of Franklin, and Sizer of Michigan, these boys wrote basketball history. They are bounded on the East by Coach "Tilly" and on the West by Manager Hougland.

For catalogue and all information write to President William Gear Spencer, LL.D.

FRANKLIN COLLEGE

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INDIANA

how much we need a more cooperative spirit among our own pastors and churches. Individualism has run riot among us, and excessive independence has become a sin and a scandal. Is it not also true that we have a contribution to make to the church of the future? As unity and cooperation develop, there is grave danger that we shall fail to make our full contribution to the great church that is to be. The Ecumenical Spirit is growing, but the more highly organized churches are making the greatest contribution, and the creedally minded churches are influencing the coming church. There is danger of our talent remaining unused, wrapped in a napkin of aloofness.—*Rev. George D. Allison, Wilmette, Ill.*

Your December issue is truly a great piece of work.—*Rev. John W. Bradbury, New York.*

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While War Goes On in China

Once more MISSIONS is able to report that thus far no bodily harm has overtaken any Baptist missionary in China.

In West China all workers are at their stations and busy. Dr. and Mrs. C. E. Tompkins are en route back to Suifu.

In South China mission schools remain open, although with re-

duced enrolments. Hospitals are busy. The opportunity for evangelistic work was never better. At Hopo 41 were baptized on November 7, 1937. Christian refugees from the cities are aiding tremendously in the country churches. Bad business conditions, however, are creating serious financial difficulties.

In East China, outside of Shanghai and Ningpo, all normal work is disrupted. Most Chinese workers from these cities are refugeeing in interior villages. Missionaries have removed temporarily to Shanghai, except for Dr. Thomas, and possibly Mr. Benjamin and Dr. Stannard, at Ningpo. Huchow fell to the Japanese Army late in November, Nanking about December 12th and Hangchow on Christmas Eve. In Nanking and Hangchow mission property escaped damage. Extent of damage is unknown as to Huchow. The campus and buildings of the University of Shanghai, considerably damaged, are still in the hands of the Japanese Army. The North Shanghai Church plant was destroyed. The Margaret Williamson Hospital has suffered from looting. Missionaries in Shanghai are devoting themselves to service with the University of Shanghai, in the Mission office or in behalf of the hordes of refugees.

China's need for relief is considered to be probably the most terrible which the world has faced in our generation.

Things to Remember About a Will

- 1 — To make a Will is a Christian's responsibility.
- 2 — Your Will safeguards your loved ones.
- 3 — Your Will enables you to express continually your gratitude to God.
- 4 — You can help perpetuate Christian Education by remembering The Baptist Board of Education in your Will.

WHY NOT MAKE YOUR WILL TODAY? Tomorrow may be too late. Write for a free copy of our literature on Wills. All correspondence will be considered confidential.

FREADA E. KOEKER, Secretary

The Board of Education of the Northern Baptist Convention

FRANK W. PADELFORD, Executive Secretary

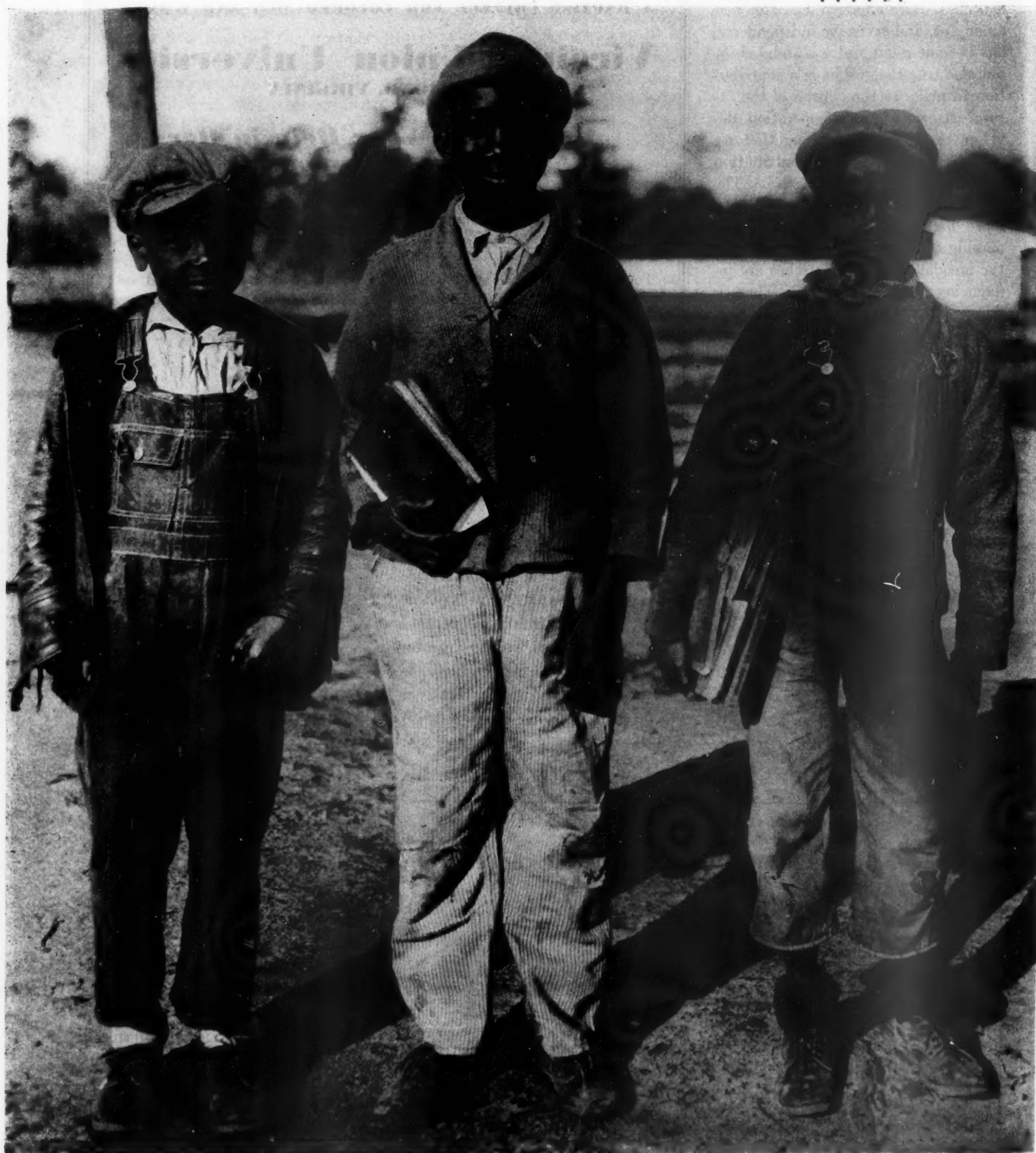
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New York, N. Y.

What Lies Ahead for These Negro Boys?

Underprivileged living—social injustice—political unfairness—economic exploitation—educational inadequacy—racial discrimination—perhaps mob violence and lynching—all at the hands of white people!



Courtesy of The Missionary Herald

The Old Ironsides Post of the Veterans of Foreign Wars, Westchester County, New York, recently advanced Mr. Leon Washington, a Negro veteran, from Junior Vice-Commander to Senior Vice-Commander. He is the first Negro ever to hold that office in the county organization. Is the world of militarism or the world of communism the only realm of life where a Negro may look for justice and equality?

MISSIONS

VOL. 29, NO. 2



FEBRUARY, 1938

The Color Line from Edinburgh to Atlanta

WHEN 87-year-old Negro Bishop W. H. Heard arrived in Edinburgh as delegate to the World Conference on Faith and Order, the hotel manager refused him a room. Deeply chagrined, the Archbishop of York invited him to his own residence. Having found lodging on a back street, the Negro graciously declined. Likewise chagrined were Sir John Simon, Chancellor of the Exchequer, and Lady Simon. To their protest the hotel manager said he feared an American tourist boycott. *The Associated Press* carried the story to the ends of the earth. *TIME* featured it in its religious news. Thus American prejudice injected race disunity into a world conference on church unity. Against this stark, un-Christian realism, doctrinal differences at Edinburgh seemed like trivialities.

Shortly before that the American Library Association held its annual convention in Richmond. In an editorial, *THE NEW REPUBLIC* said:

The American Library Association with 3,000 members met in Richmond. Negroes were denied rooms at headquarters hotels. However, they were graciously permitted to go in the front door of Convention Hall, provided that when sessions included breakfast, luncheon or dinner, the Negro delegates should rise and leave the room when the first whiff of the odor of soup reached their nostrils. The explanation is made rather plaintively that these restrictions are not the fault of the American Library Association, but are part of Virginia law. **QUERY:** Why should any *civilized* association that includes Negro members hold a convention in Virginia or in any other State that makes such distinctions?

Next year the 6th Baptist World Congress is scheduled for Atlanta. *MISSIONS* meets *THE NEW REPUBLIC*'s query with two queries. What will *THE NEW REPUBLIC* or *TIME* or other periodicals interested in social justice, say about Baptists

and their resolutions on racialism at Berlin four years ago, if situations arise in Atlanta comparable to those reported from Edinburgh and Richmond? A single incident would do more publicity damage than a dozen speeches on brotherhood could repair. It is true that we have gone a long way and have made vast improvement in race relations; yet it is also true that city ordinances, social customs and color prejudices cannot be changed overnight because a Baptist World Congress meets in Atlanta. Of course, American Negroes will take care to avoid embarrassments. But suppose a Negro Baptist comes from South Africa or a dark-skinned delegate from India or South America.

The second query is more pertinent. Where today, North or South, can any convention of white and colored members be sure of equal treatment? Last month a committee of the Federal Council of Churches spent a session in fruitless discussion of where religious groups might meet in the North without race discrimination. What was a Southern monopoly is now an all American issue.

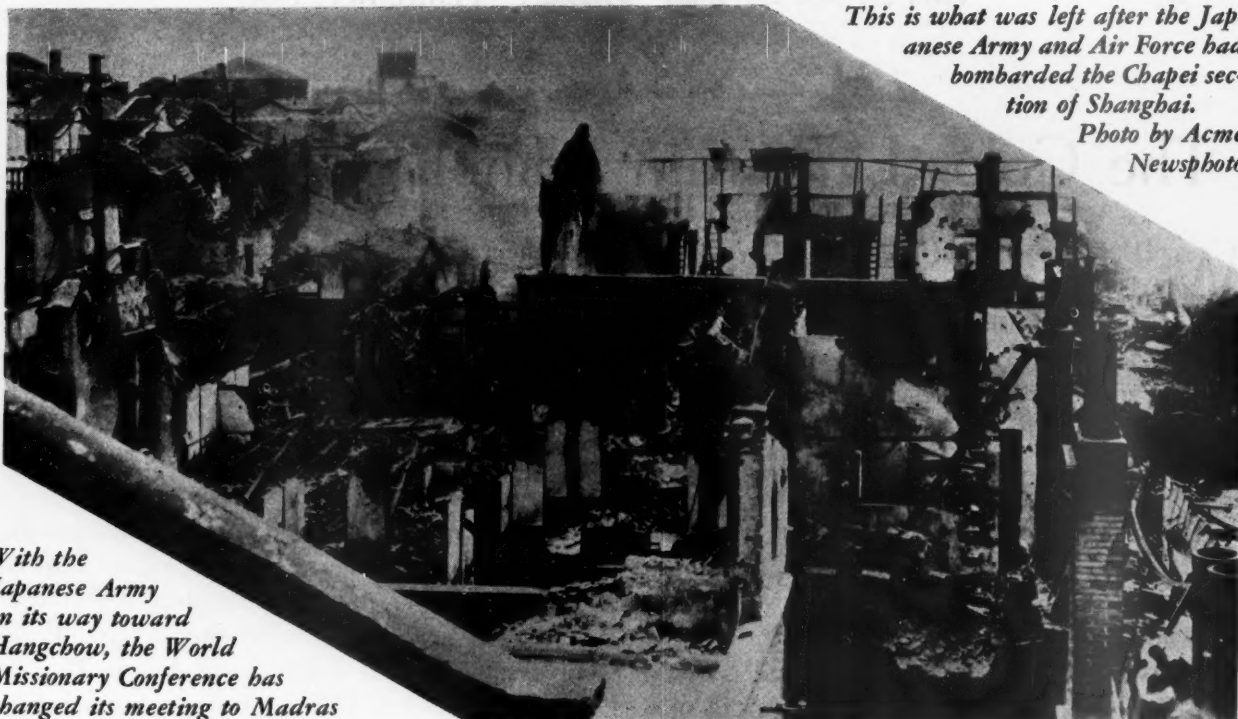
The approaching Atlanta Congress therefore brings more than a dilemma to Southern Baptists. It behooves Northern Baptists to refrain from Pharisaical criticism, for they will face the same color line when the Baptist World Alliance meets in a Northern city. All of us, North and South, are faced with a problem that will require the wisest statesmanship, the greatest tact, the finest attitude, the most realistic good will, and the most thoroughgoing Christlike spirit that North and South, white and colored, individually, jointly, and cooperatively can produce.

A real test of our fidelity to Jesus Christ and His way of life is before us.



The World Today

Current Events of Missionary Interest



This is what was left after the Japanese Army and Air Force had bombarded the Chapei section of Shanghai.

Photo by Acme Newsphoto

With the Japanese Army on its way toward Hangchow, the World Missionary Conference has changed its meeting to Madras

The War between Japan and China Shifts a World Missionary Conference

ANOTHER result of the undeclared war between Japan and China, the first phase of which seems to have ended with the capture of Nanking in December, is the decision of the International Missionary Council to hold its projected world conference in Madras, India, instead of Hangchow, China, where it was originally scheduled for October. New dates for Madras are December 10-30, 1938.

The Hangchow meeting will hereafter be known as the Madras meeting, and it will be held on the campus of the Madras Christian College at Tambaram, a suburb of Madras. It is near the heart of the Mass Movement area where a strong Christian community is growing rapidly. Here visitors from other lands may observe much that will be instructive and encouraging. The Indian Christians eagerly welcome the coming of the conference, and hope that it will be indeed ecumenical in bringing Christians from all parts of the world to India. It is also hoped that a strong delegation will come from both China and from Japan, as well as from other parts of Asia, Africa, Latin America and the West. The conditions which the Christians of Asia face are of major concern

to Christians of all lands. They make the strengthening of Christian ties more important than ever. The Christian Church Universal must stand in united witness to its faith today. This conference will consider fundamental problems of the Christian mission, such as "The Faith by Which the Church Lives," "The Witness of the Church to Its Faith," "The Inner Life of the Church," "The Church and Its Environment," and "Closer Coöperation among Christians." These five topics were suggested for Hangchow. So the program, launched a year ago, will continue as planned. It emerges out of the life experience of these national groups and continues as a guiding influence for thought, action and prayer around the world.

Mexico's Social and Religious Storms Are Followed by Calm Weather

AMERICAN newspapers devoted considerable space to the achievements of Mexico's President Cardenas during the first half of his six-year term, which ends in 1940. He has grappled vigorously with the farm problem. From the great estates 25,000,000 acres have been divided up and given to 600,000 peasants organized into 6,000 communal villages. To

prime the pump of this Agrarian revolution, funds were loaned them by the government for the purchase of seed and farming implements. Agricultural experts were placed at their service. Likewise vigorous has been the President's labor policy. He has followed previous administrations in protecting labor. In the case of the oil companies the President has made new leasing contracts so as to assure Mexico larger royalties from the exploitation of its natural resources by foreign companies. Another achievement has been the nationalization of the railroads. The President is thus fashioning a State more powerful and pervasive in the life of the people, a trend which critics claim is fascist. In the opinion of many observers, however, the President by his manifest interest in social justice is assuring Mexico against social upheavals in the future. Popular education has made great strides. Public schools increased from 6,000 to 13,000, or more than 100%. The only criticism valid here would seem to be the materialistic and even atheistic emphasis in the teaching. In religion there has been little change. The laws remain on the statute books, but are not rigidly enforced. The violent anti-religious movement of two years ago has subsided. The recent visit to Mexico City by the Catholic Archbishop who had been in exile in San Antonio, Texas, suggests that the ecclesiastical storm has been followed by a period of religious calm.

Unfortunately anti-Semitism sweeping across the earth has reached here. The Senate has asked for a list of all Jews in Mexico, their status under Mexican law, and the capital they have in the country. A bill has been introduced to exclude "foreigners" from all small industries. And by "foreigners" is meant Jews. The rising strength of anti-Jewish feeling is intimated in that in admitting refugees from Nazi Germany, the Mexican Government limited the total to 300. Not one of them was a Jew.

Five Million Jews Not Wanted in Central and Eastern Europe

ALTHOUGH issued as a Christmas message to American Christians, the statement of the Home Missions Council concerning Jewish and Christian relations is admirably appropriate for Brotherhood Day. There are five million Jews in Central and Eastern Europe who are absolutely not wanted. Hatred, injustice, and ill-will are making life a daily martyrdom and are driving them into exile. Yet no other land is willing to receive them.

Only 10,000 are to be admitted to Palestine this year. The fate of these unfortunate millions is more than a Jewish problem. It is a Christian problem. Although as American Christians we can do little to influence European governments in modifying their policies or in easing the relentless pressure, we can at least respond to relief appeals and thus in some measure ameliorate their terrible plight. Moreover, we can resolutely seek to remove the causes of anti-Semitism which is ominously growing in the United States. Through personal example, teaching the younger generation, and the creation of Christian attitudes, we can check the antipathy against the Jew and thereby help bring on a new era of fellowship and cooperation.

Thousands of Innocent Haitians Ruthlessly Massacred

IT IS now known that over a period of six weeks or more last fall, a series of massacres of unoffending Haitians occurred in the Dominican Republic. The victims were mostly settlers and workmen of the humblest social classes. The killers were soldiers, apparently carrying out orders of their superiors. In many cases the Dominican people sheltered the victims and succeeded in saving some lives. A typical case reported to the Home Mission Board in New York is that of a young man who escaped from Santiago and is safe back in Cap Haitien. The missionary writes, "As his mother and his younger brother were coming home from the Baptist church, they were arrested, taken to the fort, and there killed with knives, as all the Haitians have been. The bodies were carried away in trucks and thrown into the sea. The young man was hidden by a Dominican family for two days, before he was able to get out."

These massacres have occurred all over the country. Haiti has a population of nearly 3,000,000, occupying one-third of the island of Hispaniola. The Dominican Republic, with about half the population of Haiti, occupies the other two-thirds. The number of those killed is estimated to be from 5,000 to 8,000. Thousands succeeded in escaping to Haiti by motor truck or by coasting vessels. Haiti is one of the Northern Baptist mission fields in the West Indies.

NOTE.—In its issue of December 17, 1937, *The New York Times* carried a full-page advertisement by the Dominican Republic at a cost of approximately \$2,500, in which the government published correspondence with the Republic of Haiti and gave assurance of full investigation, trial of perpetrators "with the greatest diligence."—Ed.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 103.

Flags Are Waving Over Japan

A vivid account of Japan in the grip of war madness, of hysterical crowds waving flags as soldiers depart for China, and of Japanese Christians heroically carrying on the gospel under such trying conditions



The famed Inland Sea of Japan, one of the most picturesque inland water ways of the world. Today it harbors naval bases while scores of warships and troop transports sail through it on their way to China

By DANA M. ALBAUGH

THIS morning just as the sun is rising like a ball of red out of the waters of the gray Pacific, the *S.S. Empress of Asia* is steaming out of Kobe harbor, bound for Hongkong and Manila. Factory whistles are screaming in the great city of Kobe which stretches for miles along the waterfront, confined only by the beautiful mountain range running parallel to the water line. Our minds are filled with the beauti-

ful Japan that we have seen, with the ability of many of the leaders, with the courtesies extended to us by Christians and non-Christians alike, but also with the problems thrust upon the Island Empire by a group of military-minded leaders against whom it is well-nigh impossible to raise a voice of protest.

High above the city, only dimly discernible in the morning mist, floats the flag of Empire—the red sun on a white background. It brings vividly to mind the many flags that we have

seen these last six weeks. Hundreds carried by school children, thousands waving from trucks, private homes and business houses, and more thousands in the hands of crowds on station platforms, crying hysterically in a way that seems foreign to all the outward calm of Japanese life. "*Banzai! Banzai! Farewell—Farewell—go and die bravely!*" For alas, it is not only the beautiful white flag with the red center that one sees these days in Japan. There waves beside it the flag of war—also white, but could they be streaks of blood that radiate from the center?

JAPAN IS AT WAR

To diplomats there may be no war, only an "incident." To the common people of Japan it is war, sharpened by the military heritage from feudal days and the fatalistic philosophy inherent in Japanese culture and life which encourages the belief that there can be no greater honor than to die by the sword in the cause of the Emperor. Everywhere one goes in Japan one realizes it is war in all of its ghastly modern aspects. This morning the piers are already crowded with horses and men and guns. Last evening while this ship was lying in dock, twelve heavily loaded transports left under heavy fog for China. For three nights during our stay, Tokyo was darkened under a carefully regulated air drill. The steel mills are working at capacity. Passing close to shore, one sees the hulls of merchant ships being painted black. At night powerful searchlights play upon all ships passing through fortified areas.

Even more clearly indicative of war are the evidences of suspicion always generated and fanned by conflict. Letters and papers are severely censored. All news is rigidly controlled by the single news-gathering agency. Only that pleasing to the military leaders is available for public consumption. Methods of propaganda strangely reminiscent of the World War of 1914-1918 with all of the same deception and exaggeration are part of the necessary program. All public meetings are closely watched. All foreigners, even those from friendly nations, are under constant police and secret-service observation. A passenger on this boat, in Japan for only two weeks, told me of making the rounds of the amusement places in a certain

large city with two very congenial Japanese companions, only to discover on taking leave from them that they were both secret service operatives detailed to watch his movements. Even Japanese who have been abroad have their activities frequently checked. Photography has become practically impossible even outside the regular fortified areas. Passengers from this ship who went ashore for one day at Kobe were not allowed to take cameras.

WHY IS JAPAN FIGHTING?

Some of the newspapers are bold enough to ask this question, and the answer does not seem to be clear in the mind of the average man of the street. Many refuse to talk on the subject with any foreigner, for they know they will be subject to a visit by a police officer who may make detailed inquiry into the conversation. Generally speaking, it would seem that the ordinary person believes Japan is fighting "communism" and attempting to set up a border state against Russia. The intellectual group say that Japan is fighting to prevent China from uniting and becoming powerful and hostile, to capture new markets for Japanese-manufactured materials, and to suppress anti-Japanese agitation. Some go so far as to say frankly that it is Japan's attempt to drive Western influence out of the Far East and to become the dominant Asiatic power free to carve an imperialistic destiny on the mainland.

Japanese leaders seek to justify present activities by pointing to what Western nations have done. They cite the fact that in the past Western nations have urged Japan to compromise and then have seized "spheres of influence" for themselves. They point to the "Immigration Exclusion Act" to show that they are discriminated against in the West and must make their place in the East. They claim that Western nations are interested in China only for commercial and political advantage, and they say that after the World War Japan wanted to come into the conference of powers on an equal footing but was refused on racial grounds. The Japanese people have made marvelous strides since the day when her doors opened at the threat of Perry's gunboats. They are cultured, proud, sensitive and resentful of what they

deem unfair and unwarranted discrimination. They feel that Western forces are disintegrating their old national life, and that a military campaign will again unite a people who boast they have never suffered a national defeat. They point with telling accuracy to the many cases where Western nations have done the same.

THE POSITION OF CHRISTIANS IN JAPAN

The background just given in some detail is necessary that one may understand the difficult position in which the Christian in Japan finds himself today. He is torn between an intense racial loyalty and a desire to exhibit the true Christian spirit. It is no theoretical problem with him! Any pronounced indication that he is wavering in support of the stated government program means that his very life is in danger and that without even an opportunity to become a martyr! With a controlled press the public does not easily learn of martyrdom. The spirit of the times increases the already dominant nationalistic feeling, and Christians are under a handicap simply because they have accepted a



A Baptist pastor and his family. All Japanese Christian leaders are today torn between nationalistic loyalty and the true Christian spirit



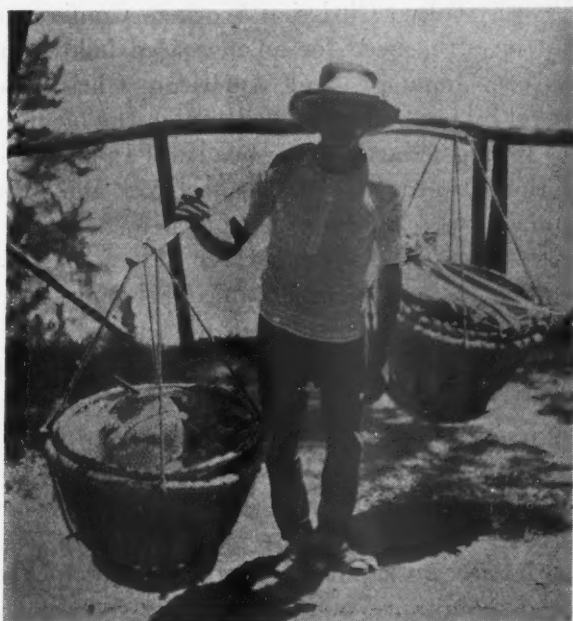
In the playground at the Baptist rural project in Rifu. Japan's prolific birth rate is one of the factors in the need of expansion in the Far East

religion introduced by another racial group. The military leaders, who are frequently not in entire harmony with the business and intellectual element in Japan, play heavily on this "foreign influence." They contrast it with Shintoism and Emperor worship, pointing out that Christianity makes for a divided national loyalty. They realize that Christianity in its finest aspects is international and interracial and that its principles are antagonistic to the totalitarian state which they sponsor.

The recent revival of nationalistic sentiment is evidenced in many ways. The picture of the Emperor and Empress must be kept in a fire-proof vault at every school. Periodic visits to shrines are publicly encouraged, especially those in honor of former emperors. It is reported that school children are being taught to bow toward Tokyo, the capitol and the Emperor's Palace. Military officers, attached to schools but in no way subject to institutional control, report in private to the army on school and faculty activities. A recent meeting of Christians had three secret service men assigned to listen, probably because one of the topics listed was "Toward an Understanding of China."

The Christian missionary likewise finds himself in a difficult position. Many Japanese believe he is partially paid by his government. He

is associated in the minds of others with Western imperialism and aggression. He is under suspicion because he says, "Thou shalt have no other God before me," and because he raises his voice for peace when military control is the mode of the day. He may wish to disassociate himself from his native culture, but always he carries with him characteristics and attitudes which reflect his origin and sympathies. With all these handicaps I nevertheless come away from Japan with the indelible impression that missionaries are influencing life and character development far out of proportion to their numerical strength in the total population.



The vegetable man. He knows little of the factors behind the present crisis, except that his own standard of living is very low

HUMAN NEED IN JAPAN

The question is frequently raised in the United States as to whether Japan any longer needs the support of American Christians. Tremendous strides have been taken in the fields of scientific and mechanical achievements. Fine subways, excellent roads, public water and lighting systems, modern railroads and factories attest to this. Yet there lingers a distinct impression of an acute spiritual need. One stands with reverence at the shrines and watches people, troubled and perplexed, tossing their coins and bowing before the sacred place holding the mirror, the sword and the beads. One walks

outside the temple to view the sacred turtles, to see the hawkers and the fortune tellers and the medicine men selling powdered snake. One skirts the area of cheap restaurants and amusement houses offering various shades of entertainment, realizing that after all these are not the things which will bring the spiritual joy for which there is the evident search. One notes the lepers huddled together in the temple grounds and the people buying prayers to be stuffed in the turtle's mouth, and the impression of need comes again. One travels through the filthy slums which Dr. Toyohiko Kagawa has so adequately pictured, or through miles and miles of rural country where there is no Christian work of any type, and one realizes again that the missionary task is not done.

All denominations here are facing major problems. Much is being done to consider them interdenominationally. Baptists face many problems in their own constituency, for it is not a large group in spite of many years of effort. The family and class system so dominant in Japan have created their own problems. The history of worship in Japan, in which the Japanese ap-



Two women workers in the Baptist rural project, a model fruit and rice farm in Rifu. See page 78

pears at the shrine as an individual at his conveniences, makes the introduction of congregational worship difficult. The struggle of churches for self-support during these years of curtailment of funds from America, have limited the possibilities of expansion and growth. The Japanese church has thus far appealed largely to the upper middle classes. So there is a genuine need for it to reach down and give its message to the lower levels of society. The slum areas, the fishing villages, the farming communities all offer their challenge.

HOW BAPTISTS MEET THE NEED

Baptist Christian leaders have caught the vision of opportunity in the rural areas. At Rifu, Kidzu and Wadayama are significant projects. Pastor Saito at Rifu pointed to three stones, different from all others nearby, and said according to tradition they mark the burying places of Christian martyrs of 400 years ago. Last year on that very ground twelve believers were added, their interest aroused on the little model fruit and rice farm, an outreach of the Shiogama church. At the Wadayama rural project one can see the buildings erected because a missionary so much believed in this type of work that he was willing to use for it funds from the sale of his personal car. Enough rice was raised last year to support the pastor and his family. They live their Christian message in a neighborhood relatively unsympathetic toward it.

Or one can turn from rural problems to the great industrial areas and feel the throb of suffering and need. Look from the upstairs win-

dow of the missionary family at the Fukugawa Center in Tokyo, where the countless stacks belch forth their smoke and where cement dust filters through every crevice, and see the hundreds of children for whom the only hope of more abundant life is through the application of the principles of Jesus. Spend an evening with the Board of the Osaka-Kobe City Mission Society covering the area where 3,000,000 people are concentrated, and listen to earnest young laymen and preachers discuss the social and spiritual problems emerging out of such a situation. Visit the three schools for girls and feel the impact on the future home life of Japan. Meet with the Tokyo Christian Workers Conference and sense the need for an increased fellowship between Japanese and American Christians. Travel by boat and bicycle through the farming and fishing villages of the beautiful Inland Sea. At the little town of Hara, meet Mr. and Mrs. Iminaka who hold service in their house because there is no church there. They lived 25 years in California and became Christians. Only a few were gathered together for tea and a visit one afternoon. They thought it would be good to have a Christian service—the elderly couple, the postal clerk, the laborer, the housewife, the missionary, and the visitors from America. The subject was "The Light of the World." I looked across the little Japanese garden and through the lattice work out across the sea to the terraced mountains, and I seemed to see not the flag of Empire or the flag of war, but the Christian flag that reaches over racial and national boundaries, symbol of the Light of the World.



FACTS AND FOLKS

The Diamond Jubilee of Protestant missions in Belgian Congo will be celebrated in June, 1938. Plans are already under way for the observances.



When the Iloilo Mission Hospital was asked to participate in the ceremonies attending the in-

News brevities reported from all over the world

auguration of Iloilo, P. I., as a city, last August, a nurses' float was entered for the parade. It won one of the \$25 prizes. At one end of the truck was a figure representing Florence Nightingale with her

lamp. On crepe paper rays from the lamp was printed in large letters, FLORENCE NIGHTINGALE'S LIGHT STILL SHINES. In the center was a visiting nurse, on her way to carry the service instituted by Florence Nightingale to a child with a bandaged head who sat in front of a small nipa house waiting for her medical ministry.

Another honor has been conferred on Dr. F. W. Meyer, since 1919 a medical missionary in the Philippine Islands, stationed at the Immanuel Hospital in Capiz. At the annual meeting of the American College of Surgeons he was made a Fellow. This honor followed closely on his appointment to membership in the House of Delegates of the American Medical Association. Dr. Meyer is in America on furlough and is taking graduate courses at the Yale Medical School in New Haven, Conn.



To commemorate 100 years of Baptist preaching to immigrants in the United States, the Northern Baptist Convention Committee on Baptist Bodies Using Foreign Languages is scheduling a national celebration in Cleveland next September. Pioneer in this ministry to the foreign-speaking people in America was Rev. Konrad Fleischmann, who started work among Germans in Newark, N. J., Philadelphia, Pa., and in the mountains of Lycoming County, Pa. During the 100 years since then the gospel has been preached in 30 languages throughout the United States. The celebration in Cleveland will be open to the public and all Baptists are invited. Further details will be announced in later issues.



Dr. and Mrs. Charles E. Tompkins sailed December 11th from Los Angeles for China, in the hope that conditions on their arrival will permit them to continue overland on the long trip to their remote station in Suifu. Dr. Tompkins plans to return to the Baptist mission hospital there, but if he cannot get through, he will place his services at the disposal of the Red Cross on China's war-torn battle-front. Just before sailing he addressed the Los Angeles Baptist

Ministers Conference and was introduced by Dr. A. W. Rider, retired Field Secretary of the Foreign Mission Society. In presenting him Dr. Rider told the ministers that he was doing so "out of a heart crowded with memories of 35 years of unbroken friendship." It was 35 years ago that Dr. Rider accompanied Dr. and Mrs. Tompkins to the steamship pier when they first sailed for China.



Dr. and Mrs. Charles E. Tompkins boarding the train at Niles, Michigan, en route to China

Repairs to the damage caused by fire have been completed at Storer College, Harpers Ferry, West Virginia. On November 18th last, fire began in the attic of Anthony Memorial Hall. Its origin is still a mystery. Heroic efforts by students and teachers, and by fire companies from three cities, Harpers Ferry, Charlestown, and Brunswick, brought it under control. Total damage amounted to \$3,500, most of it covered by insurance.



At the annual meeting of the Baptist Hospital Fund, Inc., held at St. Paul, Minn., December 10, 1937, the following officers were

elected for 1938: Rev. Earle V. Pierce, Minneapolis, President; Mr. C. A. Burnham, Minneapolis, Vice-President; Rev. G. Arvid Hagstrom, St. Paul, Secretary, and Mr. John L. Hawkins, St. Paul, Treasurer. The annual report shows that the Midway and Mounds Park hospitals provided \$14,887.31 of free work during the past year and a total of \$380,257 since the hospitals were organized. One of the hindrances to providing a greater amount of free work was the present debt on the hospitals. Many Baptist ministers, missionaries and others need aid at our Baptist hospitals, but, due to limited income, these hospitals have not been able to provide all the free work requested. There has been a gradual increase in the number of patients. Total service days increased at Midway Hospital from 25,950 in 1933 to 33,317 in 1937, and at Mounds Park Hospital from 24,866 in 1933 to 37,451 in 1937. Since 1933 the hospitals have been able to reduce the total debt slightly over \$100,000. The Board voted to raise funds through contributions, gifts and bequests during the next few years for the purpose of assisting our Baptist hospitals, liquidating their debt, and for the providing of free work.



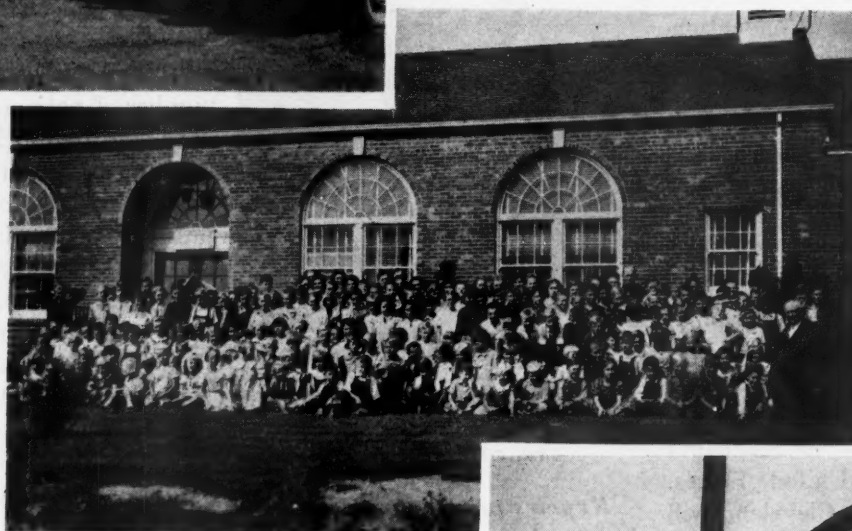
Relief work has occupied much of the time of our missionaries in East China recently. Rev. A. F. Ufford writes that Mrs. Ufford and Mrs. F. W. Goddard, now in Shanghai, have organized groups to make bandages. Dr. Goddard has arranged to put the facilities of the Christian Hospital at the disposal of the city government at Shanghai whenever emergency makes it necessary, and Mr. Ufford with representatives of the three Christian Churches in the city has offered the resources of the Christian community for service to the needy.

Wayfaring Hoboes Were Living in the Parsonage

Another adventure in
church resuscitation

The Home Mission Society's Church Invigorator comes to a town whose only church was closed and whose parsonage had been the home of hoboes. To change all that he serves as pastor, janitor, treasurer, gardener, superintendent of the Sunday School, director of the Vacation Bible School, athletic director and teacher in the girls' sewing class

By EARLE D. SIMS



When a community has six spacious buses to bring school children from the town and the surrounding territory to a handsome and well equipped school like this, how can you expect the children to become interested in a crude church building like this?

FOR the past six months I have been stationed in Kittitas, Washington, arriving here on the first day of July. And this is what I found.

The Baptist church was closed. Only two people in the whole community seemed to care whether or not it was reopened. The church building and the parsonage were ragged and dilapidated. The parsonage was almost a wreck. For nearly two years tramps and hoboes had been living in it. They had not paid a single cent for rent. Windows were broken. The yard was



grown up in weeds three feet high. Church and parsonage were uninhabitable. The church organization was in bad repute and the community was thoroughly disgusted.

This state of affairs was all the more surprising when the community is considered. Kittitas is 130 miles east of Seattle and situated in the heart of the great Kittitas Valley, one of the most beautiful and prosperous valleys in the United States. The town itself has a population of 500 men, women and children and is the center of a rich farming community. The valley is under irrigation and very prosperous. Nearly 1,000 people own their own cars and are within easy access to the town. It has a fine grade school and a high school with excellent, well-equipped buildings, enrolling 600 pupils. Buses bring these children daily from the surrounding territory to Kittitas to attend school.

Yet this prosperous town had no church services and no Sunday school. And the Baptist church was closed and hoboies had been living in the parsonage.



Earle D. Sims is fond of children and children are fond of him, as indicated in this picture of his church Vacation Bible School

What was the reason for such spiritual destitution? Here is the story.

The First Baptist Church of Kittitas was organized 30 years ago in 1908. It erected a little one room church building 20 feet wide by 40 feet long. All through the years the building was poorly equipped, yet the church grew fairly prosperous and at one time had more than 100 members. They built a parsonage and they paid their pastor a salary of \$1,800 per year. Some years later, across the street and on the opposite corner, a Presbyterian church was organized in a little building 16 feet wide by 34 feet long. It also had a nice parsonage. In 1923 the Baptist church purchased the Presbyterian property for \$2,500

and the Presbyterian church disbanded, thus leaving the entire field to the Baptists.

Now came trouble and the Baptist church began to disintegrate. Members began to drop out, and many moved away. Dissensions set in. Eventually the leadership fell into the hands of extreme-Pentecostals. Finally the church closed and the field was abandoned.

Moreover, there was a mortgage of \$650 on the property, an amount yet unpaid in the purchasing of the Presbyterian property. There was also a debt of \$90 to the last pastor the church had



A down-town cabinet maker's shop was placed at Mr. Sims' disposal for the boys in craftwork

had. It was due on his unpaid salary. And the church had other debts in the town.

During the six months I have been here already about \$500 has been spent in new seats and repairs. At first the congregations were very small, not more than a dozen people in the services. So I started a Daily Vacation Bible School. Soon there were in attendance 90 boys and girls. The little church building could hold only the general sessions, and class work was scattered over the town. The boys' class was held in the parsonage for Bible study and in a down-town cabinet shop for craft work. Beginners and primary classes met in the little Presbyterian building. Another class met in a neighbor's home. Several hundred people came to the closing public program held in the Odd Fellows Hall.

Immediately after the school I spent a month in cleaning up the property. I purchased an axe, a hoe, a rake, a shovel, a pitch-fork and a lawn

mower. I had to get on my knees to cut down the weeds, then rake out old shoes, wire, cans, brick, wood, etc., and then use the lawn mower. At last I had the three lots (150' x 140') like a beautiful lawn. The parsonage was made habitable, and Mrs. Sims and I moved in. The old Presbyterian building was transformed into a club room and fitted up with various games, ping-pong, bean bags, a Russian skillet board, caroms, checkers, dominoes, and a punching bag. The lawn was lighted up with a string of lights, and a net placed and a volley ball purchased.

The senior young people were invited to come on Thursday evenings and the juniors and intermediates on Friday evenings each week. Now about 30 young people are present on Thursday evenings and 80 on Friday evenings. We play games and then have a session of the B.Y.P.U. in which I speak on the lesson and offer prayer.

I am superintendent of the Sunday school, director of all the work, and janitor of the buildings. I raise all the money and pay all the bills. I have to pick up different people to play the piano, frequently changing every Sunday. There were no teachers, and so I had to do the best I could with picking up teachers from Sunday to Sunday. In the Vacation Bible school at times I had to conduct the Junior Girls' Sewing Class!

I have visited every home in the town and have tabulated every adult and every child. More than 700 invitations were mailed to residents in the valley around Kittitas, letting the people know the church is again open.

The Sunday school now has an attendance ranging from 50 to 100. The young peoples' societies have a weekly attendance of around 100. Besides an outlay on expense in clearing and repairs, and the cost of equipment of over \$400, we have paid off the \$650 mortgage in full, the \$90 due the former pastor and all other standing debts of the church. On the last Sunday in September we publicly burned the mortgage (see picture). But the buildings are back numbers, old timers, and in very poor condition.

So there should be a new church building here, adequate to the work. We do not have one dollar for this building. We are praying there may be a way open, that somebody somewhere may help and make possible the building now needed. We do not as yet have a hold on the heads of families, but we surely have a hold on a multitude of children who come and are interested. There are so many children that it is hard for us to take care of them. May the Lord raise up workers here and some friends out there who will help build here a house of God.



Burning the mortgage on the First Baptist Church property in Kittitas, Washington, one result of the latest adventure of church invigoration

An Evangelism Deficient in Vitamins

A searching analysis of the relationship between evangelism and missions

NOTHING is more astounding or alarming to one who considers seriously the state of the Christian Church than the indifference, inertia, even stupidity, of the vast majority of its members in reference to their inherent and ordained duty, their inestimable privilege, and now their unprecedented opportunity to give the saving gospel of the atoning Christ to a lost world in that enterprise rightly called missions. For to this the Church is "sent." Recent surveys reveal that 73 per cent of Northern Baptists give nothing in money to send out the light. You may be sure, therefore, that they are neither praying for missions or missionaries, nor are they informing themselves as to needs, opportunities, urgencies or the will of the Lord. Moreover, few of those who do give something are realizing that this is the main business of Christ's followers.

What is the basal cause of this deplorable and finally fatal fact? Is it not in false conceptions which people have when they profess to be Christians? And are not these due to the preaching of an anemic gospel, deficient in the vitamins that make rugged crusaders out of those won to Christ? We are careful today to have a balanced diet for babies. Are we equally careful to build up the babes in Christ into builders of His kingdom?

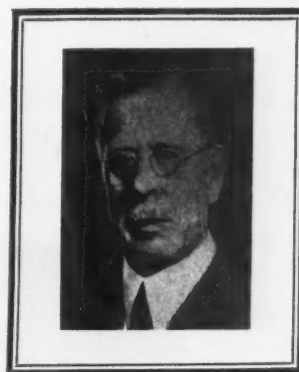
Evangelism is the offer of salvation from sin, from its penalty and power. But sin is basically selfishness. It is in being centered in self, instead of in God. This is the way it began. This is its course today. It is praying, "My kingdom come; my will be done." If salvation means anything, it means the reversal of this. It is based on "repentance toward (or in reference to) God." It comes through faith in Christ, rather than in self, as Lord. It ought to mean that pardon and regeneration are given in order that man may again merge his purpose with that of God. In fact, the grace of God is in this, that He is willing, not only to pardon and adopt us as His children, but also to take us, crude and sinful, as we are, into His service. This is His plan, to use converted sinners as He once used His Son to make His love known in the earth. We are saved into service. And if we are not in His service, are we saved?

A well known New York minister asks the boys and girls joining his church if they will pledge them-

NOTE.—*This is the fifth in the series of monthly messages to Northern Baptists by the President of the Northern Baptist Convention.—Ed.*

By

EARLE V. PIERCE



selves to seek to make a more Christlike world. This may seem to envisage only ethical conduct and purpose. But ought we not to pledge boys and girls and other converts to seek to make Christ known as the Savior of all men? Is an evangelistic message or work complete that does not open the heavenly vision that Paul had of now serving the Lord where before self was served, and of doing this in a world-wide way? "He called unto Him His disciples—gave them power—sent them." This is His plan.

On many mission fields the wise workers will not baptize a professed convert until he or she has won another. The Moravians used to ask converts, "Will you go as a missionary? If not, how much will you give to send some one in your place?" If we had thus built up our Baptist work, we would doubtless have fewer converts, but the Lord would have more disciples. The Moravians have four times the converts on foreign fields than they have members at home. At most, Northern Baptists have one fourth as many. Salvation ought to be presented in every evangelistic effort as only beginning in pardon and regeneration, as continued and "worked out" in sanctification and service, and as completed in the resurrection. The instruction as to a Christian's relation to Christ's whole plan of world evangelism ought to begin in a very definite way before baptism.

The lost sheep was restored to be a part of the flock, and the flock was to enrich the shepherd. The lost coin could purchase nothing until it was recovered. The lost son, we hope, when he got back home, was at last interested in the farm and his father's enterprises. Salvation is to service, and our present field is the world.

This month we observe again Baptist World Alliance Day, to which President George W. Truett and Secretary J. H. Rushbrooke call our attention on page 106. As we contemplate our world and our responsibility for its evangelization, we need to ask ourselves two questions. Are we saved? Are we mission minded?

Far above the clouds and over rugged mountains and in an airplane with an empty gas tank—how would you feel?

LOST IN A FILIPINO AIRPLANE



Typical mountain scenery in the Philippine Islands. Suppose you flew over these mountains on an empty gas tank

By WILLIAM AXLING

An unusual narrative of an adventure in an airplane in the Philippine Islands when the gasoline tank became empty and a landing in the rugged mountains would have meant disaster

THERE are 250,000 Protestant Christians in a population of 14,000,000 in the Philippine Islands. The Roman Catholic Church claims 10,000,000 adherents. There are 20,000 Japanese in the Islands and among them only 124 Christians.

These figures, picturing vast unreached areas of life, deeply moved me as I considered an invitation from the National Christian Council of the Philippine Islands to come over and help them. It was like a call from Macedonia and I responded in the affirmative.

The five weeks spent in the Islands were packed with a double-headed program, one for the Filipinos and the other for the Japanese. The 20,000 Japanese captured my keenest concern. Materially and culturally they are typical sons and daughters of Nippon. They are industrious, unafraid of the things that are hard in pioneer life,

progressive and on the march. In the towns and cities their shops are modern and immaculately clean. On the sugar and hemp plantations their intensive methods of cultivation increase the yield two and three fold. In the mines they serve as mechanics and miners.

Religiously, however, they are isolated and neglected. The Filipino churches cannot minister to them because of the language barrier. Only two Japanese churches with a combined membership of 124 are leavening the life of this widely scattered group. Across the Islands I trailed them, as far south as Davao, five days and nights by steamer from Manila. How hungry of heart they are! How eagerly they listened to the message of the larger and fuller life!

In order to carry out this double-headed, round-the-islands program it became necessary twice to travel by air. One flight was uneventful.

The other proved altogether too full of thrills. We were up and off at sunrise. Clouds immediately came rolling in under us like an ever-rising sea and we were compelled to climb 12,000 feet into the upper sky in order to keep above them.

During this race with the clouds, something mysterious happened. Did a magnetic ray from the iron-stored mountain beneath us steal into the brightly burnished compass and flirt with the needle and turn us from our course? Or did the pilot's wits go wool-gathering? The cause remains a mystery. A four-hour run should have brought us to our destination. At the end of that period, however, we were still in the air and feverishly endeavoring to recover our course.

Suddenly the indicator on the gasoline tank registered a warning, "Gas all but gone!" We were still far above the clouds and were flying over rugged mountains. A landing would have meant disaster. In the early morning we had raced with the mounting clouds. Now we began a race for the open sea. It was a race with the rapidly disappearing gasoline!

Fortunately we won and made an emergency landing on the sea. With our gasoline tanks empty, our radio out of order and no map to tell us where we were, we waited for a passing ship

either to pick us up or to furnish us information and fuel.

As though scheduled by an unseen hand to meet just such an exigency as this, a ship soon sailed into sight. A signal caused her to stop. From the captain we learned our location. We had flown some 750 miles but had travelled in circles and were back almost to the place from which we had started four and a half hours earlier! A supply of gas—an emergency loan—from the ship's cargo was provided and we were off again. But alas, it was low-grade gas and the airship's engines coughed and kicked and sabotaged. Finally they decided on a "sit down strike." So we were forced to make a second emergency landing in the open sea.

Up the coast in the distance a town lay sizzling in the tropical heat and we taxied toward it over the waves. Coral reefs, however, barred our approach and we were compelled to stop at signaling range. Unfortunately it was the hot noon hour and in the Philippines everybody strikes off at 12:00—not 12:05—but 12:00, for lunch and a nap and we found ourselves signaling to a sleeping world. There was no reply.

One, two, three, four hours we waited until response greeted our signals. At last with a new supply of gas and oil the propellers whirled and



Whether the mountains and the seacoast are viewed from the air or from the shore, the Philippine Islands are noted for their picturesque scenery

once more we were off. This launched us into another race—a race with darkness. Within two hours we must make a bay 300 miles away or be caught in the air by the night in a land where there are no flash-light signals nor illuminated airports.

The engines were as unhappy as before. The second supply of gas also was not to their liking. Up 5,000 feet into the air they climbed, but under repeated protests. They coughed and complained every foot of that interminable 300 miles.

The sun slid down the world's Western cellar door with terrific speed, took one last leap and was gone. With unseemly haste the gathering dusk threw its dark mantle over sea and land. Darker and darker it grew. The pilot coaxed and crowded the protesting engines. In 15 minutes night would be upon us and we must land in a narrow inclosed bay, crowded with steamers, fishing boats and stationary fishing nets.

The plane started to descend. We held our breath. Down—down—down, and eventually splash—splash—splash. We had won the third race of the day and came to a standstill in the middle of the bay. It was a masterly landing.

The pilot announced that we would lay over here until dawn. Through the night the gasoline tanks were drained and filled with high-powered gas, and just as dawn heralded the coming of a new day we rose bird-like out of the bay. Up we climbed. The engines were enjoying their new diet and purred like two contented kittens.

Again the clouds contested our coming and hurriedly built billowy barriers across our way. On our left a semi-active volcano 6,000 feet high lifted its head above the sea of clouds. The rays of the rising sun, like fiery fingers, traced the crater's rim and cast a clear and many-colored outline of it against the enveloping clouds.

Once over the mountain range the green-clad sugar plantations of Occidental Negros shot into view. Across the far-flung fields of sugar cane, a short flight over the sea, a few minutes' circling over the city of Iloilo, and the plane manoeuvred its way to the airport and our thrilling flight was over.

The airport's time table had announced a four-hour run, over a distance of 600 miles. It took us exactly 25 hours. Of that time we were in the air nearly nine hours and we travelled 1,100 miles.

Throughout the trip a temporized version of the words of the Psalmist kept ringing across my soul: "Though I take to wings in the morning and fly to the uttermost part of the sea, thou art there. Even there—in the air—shall thy hand lead me and thy right hand shall hold me."

Life in the Philippine Islands is everywhere characterized by the blending of two cultures. The older generation is still influenced by the Spanish civilization, while the youth of the Islands have hoisted their sails on the main stream of American life and culture.

Protestantism in the Philippines is thus predominantly a youth movement. The Protestant Christian leaders are in the heyday of their years and are laying siege to the youth. They are building for tomorrow. By and large the Protestant churches are characterized by the alertness and eagerness of youth, alert to the issues of the hour and eager to blaze new trails.

The schedule prepared for me was an intriguing one. In addition to addresses at the All-Philippines Christian Conference and in the churches, it took me to University campuses, High Schools, Normal Schools, Military Training Schools, and Student Centers. Everywhere the students were on their tiptoes, dreaming dreams and seeing visions of the rôle that the emerging Independent Philippine Commonwealth is going to play in the Far East and in the world.

Compared with the Roman Catholics, the Protestants make a modest showing. However, as is often the case, the prestige and influence of the Protestant churches and institutions in the Islands cannot be measured by the number of their members and adherents. The prestige of Protestantism and its influence on the national life is far beyond what the membership of its churches would indicate.

Here as in every nation Protestantism is the leaven which leavens every phase of the nation's life. Its program and impact on the Roman Catholic church itself has in no small measure revived and revitalized that older institution.

The Baptists occupy a strategic section of the Islands. Sugar is one of the chief products and main exports of the Philippines. The Iloilo-Negros district allotted to the Baptists is the sugar-producing area of the Islands. Here the Central Philippine College, the Iloilo Mission

Hospital, the Student Center, the Woman's Training School, and a far-reaching program of direct evangelism put the Baptists very much on the map, right in the creative center of the Philippine Commonwealth. The Filipinos are rapidly coming into places of Christian leadership and the Filipino Baptist Church has, both in the pulpit and in the pew, a fine group of leaders who are making it part and parcel of the indigenous life of the Islands.

Under the auspices of the National Christian Council of the Philippines a "Christian Conference and Retreat" was convened at Manila. This conference brought together many Filipino pastors, laymen, laywomen and missionaries. It was a conference on Christian strategy. How can the Protestants here unify their forces and make their work more effective? It was also a retreat in which the delegates sought to tap the springs of spiritual power and equip themselves in mind and heart for a more creative life and service. I was impressed with the youthfulness of the indigenous leadership. Pastors and laity alike were first generation Protestant Christians. The conference was thus characterized by the alertness and eagerness of youth in its unspent years.

The opening evening was devoted to a program of music rendered by the vested choirs of the Protestant church of Manila. Here again one saw a pageant of youth and music. Twelve different trained choirs, composed almost entirely of young people wearing white robes, came on the platform of the cathedral-like Central Student Church and rendered selections of sacred music.

These choirs totaled more than 200 young people, and when they closed the program in a great union chorus of song they presented a scene one can never forget. It was a great achievement and was a fine demonstration of one way of mobilizing youth for the church's program.

The World Missionary Conference, to be held at Madras, India, in December, 1938, was given a central place in the program. Whole sessions were devoted to the question as to what preparations should be made for this world gathering and how to relate the work in the Philippine Islands to that meeting.

Probably the most epochal thing done was the decision to change the name of the National Christian Council of the Philippine Islands to "The Philippine Federation of Evangelical Churches." This will be a church-centric organization in which only church communions will be full members. Other organizations will be received as associate members. The only way in which missionaries and representatives of these organizations can become full members is through their official connection with their own communion or through being elected as a delegate from the church group to which they belong.

In its spirit of unity as manifested in this Conference, its readiness to venture into new paths and in its sense of mission, the Protestant church in the Philippines gives evidence of being awake and on the march.

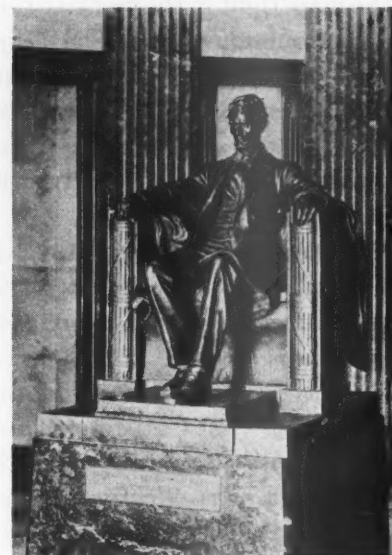
The move to put the leadership of the Protestant churches in these Islands into the hands of the indigenous leaders is in tune with the spirit of the times and is a move in the right direction. One is compelled to wonder, however, if the older churches in the West are not moving too fast in withdrawing helping hands and hearts. If it was worthwhile starting the Protestant movement here, ought not the parent churches in the West stand by until this movement is more firmly rooted in the life and experience of the Filipino people? It is well to remember that what happened in Hawaii is in danger of being repeated here. No movement is permanently established in the life of a nation until it runs in the blood to the second and third generation.



We Or Either Of Us Do Promise To Pay

By VERNON L. SHONTZ

The Lincoln statue in the foyer of his tomb in Springfield, Ill. Its gigantic replica stands in the Lincoln Memorial in Washington



An interesting chapter in the life of Abraham Lincoln which intimates that his convictions on religious and civil liberty must have been influenced by his friendship with a pioneer Baptist pastor and home missionary

Springfield, February 20, 1838

One year after date, we, the undersigned, or either of us, PROMISE TO PAY to the President, Directors and Company of

THE STATE BANK OF ILLINOIS

Sixteen thousand, six hundred and sixty six dollars and sixty seven cents.....\$16,666.67 for value received, negotiable and payable at the bank in Springfield, with interest until paid, at the rate of six per centum. payable semi-annually.

(SIGNED) JONA. MERRIAM
A. LINCOLN
(And 99 other signatures)

WHILE browsing among the time-worn documents and books in the Illinois Historical Library in Springfield recently, I made what to me was an interesting discovery. I had previously read about the note reproduced on this page, but had never paid any attention to the signatures upon it. A promissory note usually is an uninteresting document. But it is raised in value when it has the name of Abraham Lincoln upon it as guarantor. It became doubly interesting to me when I discovered that another man, to whom history has done scant justice, was co-guarantor. The names upon this note are eloquent of a commendable devotion.

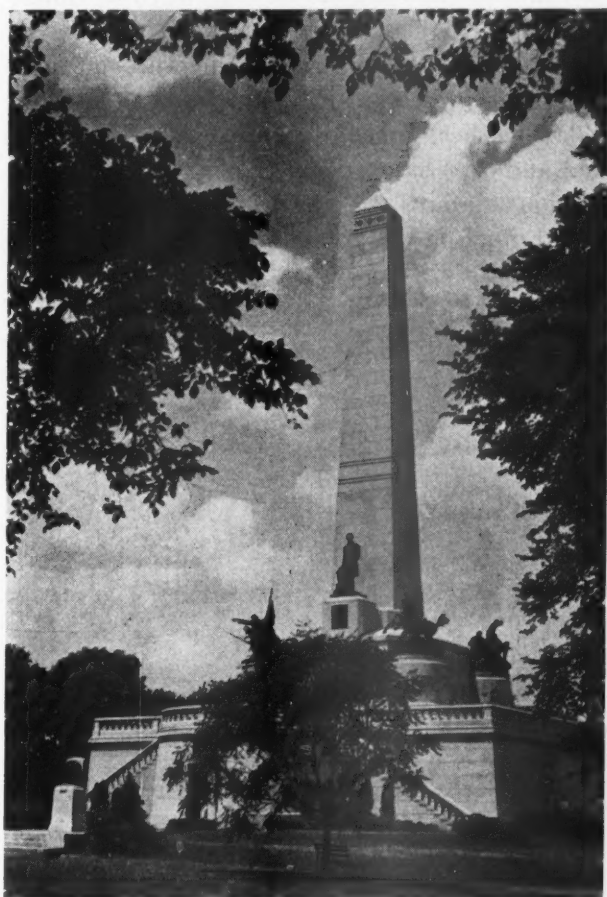
Some years come and go without making any unusual impression on a community or an

individual. The year 1837 was not one of these. Into it were crowded a number of unusual events which had a determining influence upon the future of a politician, a religious leader, a city, a nation, as well as upon a great religious movement. Had it not been for the happenings of that year, the Springfield of Abraham Lincoln might have remained one of those little prairie towns that "sit down to rest, as if to say, I climb no further upward, come what may." And likewise but for the happenings of that year, the Abraham Lincoln of Springfield might not have emerged out of comparative obscurity into enduring fame. That year also saw the launching of a religious movement, the reverberations from which are still being heard around the

world. Nor is it a matter of conjecture that these were inseparably linked together. They influenced each other.

One morning in April, 1837, Lincoln saddled a horse which he had borrowed from a neighbor, threw across its back saddlebags which contained his copies of Blackstone and a change of underwear, and started on the ride of nearly 25 miles to Springfield. He was leaving the small town on the hilltop above the Sangamon, with its memories of "the Offut store that had petered out, of the Black Hawk War and the boys that had stepped to the front and elected him captain, of the store of Berry & Lincoln that winked out and left him struggling under debts it would take him years to pay off." A young man, 28 years old, was riding toward destiny.

When on that April evening Lincoln rode into Springfield on the borrowed horse, he came as conqueror. Undoubtedly he felt that he had



The Lincoln Tomb in Springfield, Illinois. It was built by contributions from various states. The martyred President and all his family, with the exception of his son Thomas, are buried here

earned the right to live there and make his way. He had risen to a place of influence in the state legislature because of his leadership in the movement that resulted in the decision to locate the state capital in Springfield. It was six weeks after the passage of the seat of government act that the New Salem lawmaker, who had steered it through the legislature, rode into Springfield and arranged with Joshua Speed to share the latter's room above his store. On that same day *The Sangamon Journal* announced the formation of a new law partnership,—Stuart & Lincoln.

The fourth day of July of the year 1837 was a gala day for the 1,200 inhabitants of the prairie town. On that day the corner stone of the new state capitol was laid with elaborate ceremonies. Military companies were in attendance. A parade was held. There was much speech-making. Lincoln's efforts were recognized and praised. His own dreams were about to be realized.

At that time there lived in Springfield a man with whose memory history has played a peculiar prank. By its silence it has done him great injustice. Our historians have been altogether too prone to magnify the importance of military heroes and political leaders, without giving due recognition to some who have done much to help lay well the foundations of the moral and religious life of the country.

Jonathan Merriam was one of these unsung heroes. Born in Massachusetts in 1791, of good New England stock, he early in life felt the call of God to distinctive Christian service. After preliminary pastoral experience in Vermont, the state in which the "Little Giant," Stephen A. Douglas, was born, he added to his educational equipment by attending Philadelphia Theological Institute and the Columbian College at Washington, D. C., and then resumed active Christian work in Vermont. Little is known of his associations in the east, but it is more than likely that he came under the influence of Adoniram Judson. His zeal for Christian missions was akin to that of the great apostle to Burma. A missionary himself, he preached the gospel of world-wide missions wherever he went.

Since Merriam felt that America was his parish, he responded to an invitation from a group of Baptists in Lincoln's city to become

their pastor. With his wife and family he made his long and tedious journey overland by wagon. On October 3, 1836, he wrote from Ohio, "We move on from 15 to 35 miles per day. If the weather remains dry and we enjoy health, we may possibly arrive in Springfield previous to the third Lord's Day in this month. But should it be otherwise, we shall not get through until after that period."

Jonathan Merriam arrived in Springfield in the late fall of 1836,—just about the time Abraham Lincoln was gaining recognition as an aggressive and astute politician. The new pastor immediately began to make his presence felt. The struggling prairie town welcomed him. His rugged Christian character, coupled with his educational background and rich pastoral experience, made him a real asset to the city. Into its life he seemed to enter wholeheartedly. He was interested in the civic as well as the religious life of the community.

The year 1837 was also epochal for American Baptists. In the same year in which Lincoln made Springfield his home and in which the corner stone of the new state house was laid, Jonathan Merriam led in the organization of the Springfield Baptist Association on a missionary basis, as a protest against the anti-missionary attitude of some of the existing pastors and churches. The seven churches which entered into that fellowship were the parent organizations of many Baptist congregations which in later years added strength to the Illinois Baptist work. Their membership now exceeds 50,000, while primitive and anti-mission Baptists are almost extinct.

For the people of Springfield, the new state house turned out to be a costly venture. They had promised to donate \$50,000. But when the financial depression of 1837 developed a few months later, they were dismayed. Nevertheless, when in the spring of 1838 the second instalment of \$16,777.67 fell due, 101 of its citizens jointly signed a note to the state bank for the amount due. Although Lincoln was himself deeply in debt at the time and the income of Elder Merriam was very limited, they shared responsibility and assumed their portion of the town's financial obligation.

These two men had much in common. Lin-

coln's law office and the Baptist church building were separated by only a city block. Their interests were so similar that it is not surprising that they were drawn together. Both their signatures on the note would indicate that. Moreover, both were war veterans. Merriam had seen active service in the War of 1812. Lincoln had served in the Black Hawk War. It is improbable that two veterans could live in a small community without congregating on the square on the long summer evenings and swapping stories of their experiences.

One of the outstanding traits that characterized Lincoln's early life was his thirst for knowledge. How he seized every opportunity to add to his educational equipment is so well known that little more needs to be said about it. What opportunity then, to drink at a new spring of knowledge and from this Baptist preacher who had been to the schools of the east and to the national capital, learn of things that hitherto had not been made available to him. Since both men were itinerants in their particular professions, it may be that as they rode together, Lincoln to his circuit law practice and Merriam to his ministry to outlying religious groups, a deep mutual fellowship added much to the young law-giver's expanding education.



The house built in 1843 by Pastor Merriam Jonathan, near Atlanta, Illinois

From his writings and speeches of later years it is evident that Lincoln had very definite convictions regarding civil and religious liberty. Whence came these convictions? What influ-

ences were brought to bear upon him to cause him to take an attitude so daring and unusual for his time? Did this rugged New England preacher Merriam, who most assuredly was enamored of the ideas and ideals of another



East end of the Merriam house, practically unchanged during the 100 years since it was built, with his two granddaughters in front

New Englander, Roger Williams, America's Apostle of Liberty, debate this important subject with Lincoln as they rode together over the prairies, or as they gathered with the men on the town's public square in the evenings? No great stretch of imagination is necessary to lead one to believe in that probability.

After more than two years as pastor of the Springfield church, during which he did a monumental work, the results of which it is quite impossible to evaluate, Merriam felt the call of God to a larger parish. He had been invited by one of our Baptist missionary organizations to become their representative in this area. In the next few years no less than 15 churches, some of which continue to this day, were organized. In those years he was also associated with John Mason Peck as trustee of Shurtleff College and gave strong support to the cause of Christian education.

An original document from the pen of Pastor Merriam, written in October of 1839, has genuine reader interest. It is in the nature of a report of just one year's work. There is an apologetic note throughout. He wants it understood that he is distinctly disappointed because, due to a continuing illness, so little was accomplished.

And yet, it would be interesting to compare his activities of that year with those of the present-day pastor. The report indicates that in the performance of his work he had travelled several thousand miles on horseback, had attended 185 religious meetings, preached 89 sermons, baptized 23, constituted three churches, and had distributed several thousand tracts.

Interesting also is Mr. Merriam's financial report for that year. Here it is verbatim:

Received payment as follows: Of the church at Winchester, \$27.00; brethren on Salt Creek, \$7.00; of J. Hay, \$10.00; Robert Cownover, \$2.25; Mrs. White, \$4.00; Henry Flinney, \$9.16; church on the Sangamon bottom, \$5.00. Total, \$64.41. From F. Vaughan, treasurer, \$77.50.

In April of 1888 Colonel Jonathan Merriam, Jr., son of the pioneer Baptist preacher, wrote to Judge J. O. Humphrey of the United States District Court, concerning his father:

After lack of physical strength had made further active Christian work impossible, he removed to Tazewell County, Illinois. He built a home for his family in the wilderness, where strangers always found free shelter. My father taught his children to tell the truth, to be kind and courteous to everybody, especially to strangers and never to accept money they had not earned. He required unquestioned obedience to his commands. . . . His death was triumphant. He frequently exclaimed, "O death, where is thy sting? O grave, where is thy victory?" His last words as he turned his eyes heavenward were, "Jesus is coming."

That was in October of 1846. Then it was that this pioneer hero of the faith, who carried Judson's missionary inspiration and zeal to the early Baptist churches in Central Illinois, went to eternal association with other heroes of the faith.

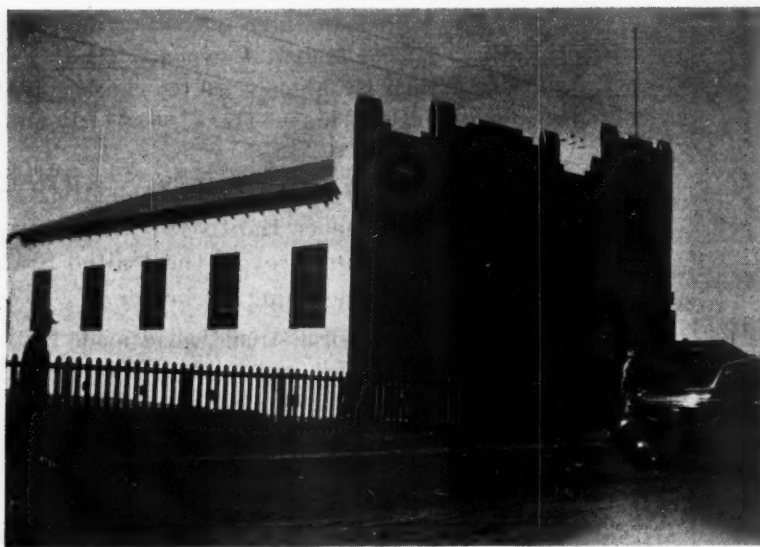
After familiarizing myself with the activities in which Jonathan Merriam engaged as a pioneer Baptist preacher and missionary, I could not help but feel as I stood beside his grave in a little country burial ground, that here was a Baptist who was deserving of special mention along with John Mason Peck and others; and that in that neglected spot was laid a heart "once pregnant with celestial fire" and that the world mission of Christianity was influenced in no small way by his consecrated effort. (A picture of Jonathan Merriam's grave appears on page 94).

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

With the Consent of the Government

Having complied with all legal requirements and restrictions concerning religion in Mexico, Baptists at Tijuana just south of the California border, are permitted by the government to buy a lot, erect a building and dedicate a new Baptist church



New Baptist Church in Tijuana, Lower California, Mexico

IT WAS an epoch-making day in the history of Mexican Baptists in Tijuana, Lower California, Mexico, when they were permitted by the Mexican Government to erect and dedicate a new church building. In spite of legal restrictions, this church has been able to carry on its work without interruption. It is the only evangelical church permitted in an area of more than 77,000 inhabitants. Its old building was a tiny, one-room preaching hall built many years ago under the auspices of the Southern California Baptist Convention. The Convention has fostered this work because of its strategic importance in this gateway area between Mexico and California.

When Secretary G. Pitt Beers visited this field, he was impressed with the tremendous opportunity

By EDWIN R. BROWN

and oppressed by the utterly inadequate equipment. He secured a gift of \$5,000 for a new building; Dr. Otto G. Russell of the Southern California Convention secured \$1,000; interested friends contributed another \$1,000. Complying with all the strict requirements of Mexican laws, Pastor Felipe O. Escalera secured permission for the purchase of a splendid lot on a prominent corner, and under the direction of Rev. A. V. Marsh of San Diego and contractor R. R. Radford, and two members of the Tijuana church, Louis Luna and Louis Pacheco, a magnificent building was erected whose value is more than 25,000 Mexican pesos.

The dedication program was carried out on the afternoon of

November 7th, and in addition to the persons already named there took part in the exercises Rev. Samuel Ortegón and Rev. Carlos Gurrola of Los Angeles, Rev. Ishmael García of Santa Barbara, Rev. Kendrick Watson, director and pastor of the Los Angeles Baptist Christian Center, and the writer, the latter representing the Home Mission Society.

Dr. John Bunyan Smith took charge of the offering for the completion of the work, and over \$700 was subscribed by the American friends present. An Armenian contributed \$100. A Russian gave 44 Bibles and 100 Testaments. Dr. Russell donated hymn books, Miss Anne Burrbridge, secretary of Dr. Russell, provided the pulpit Bible.

Admirable in appointments, the building will provide for a great advance in the work of the Mexican Baptists. It stands as a symbol of international friendship and cooperation between Mexican and American Christians. It is a demonstration of the genuine liberality of American Baptists. Moreover, it evidences the good faith of the Mexican Government which has accepted the building in accordance with the legal requirements of its legislation covering religion in Mexico. It should be a lighthouse giving the light of the simple gospel of Jesus Christ to all in that territory.

Christian Cooperation in Puerto Rico

The annual meeting of the Association of Evangelical Churches of Puerto Rico

By AARON F. WEBBER

PUERTO RICO has often been held up as the leader in Christian cooperation among the mis-

sion fields of Latin America. This cooperative work was brought to the fore again on November 25-27, 1937, when the Association of Evangelical Churches of Puerto Rico held its fourth annual assembly in Mayaguez. This Association carries forward the work begun by earlier interdenominational organizations. Thus one feels the grip of the strong sense of brotherhood that has developed in the short space of 39 years since this "Isle of Enchantment" was opened to the evangelical message.

One would wish to picture in some realistic way the orderly proceedings carried on largely by Puerto Ricans who showed the development of leadership ability on which the future of the work depends; the little evidences of mutual consideration which indicated that in practice as in theory Christ is greater than any of the little lines which sometimes loom so large between us; the spirit and vision which challenged us all to work more at the heart and center of the Christian enterprise.

One of the chief contributions of the Baptist group was made through Rev. Abelardo M. Diaz, president of the Association. We of the Baptist section saw with satisfaction the manner in which our pastors could fit into this broader brotherhood, making a vital contribution but not feeling, therefore, that their own Baptist affiliations were any the less worthy or less significant. It was also a great privilege to have the presence of Dr. and Mrs. J. C. Killian, who are visiting in Puerto Rico.

The Association brings to bear the united resources and sentiment of seven denominational bodies on many of the problems in which they have a mutual interest. It fosters in every possible way the various interdenominational agencies, such as the evan-

gelical press with the magazine *Puerto Rico Evangelico*, the Evangelical (Theological) Seminary, the ministry to those in state institutions, and the interdenominational Committee on Religious Education. The most forward-

Missionary Oddities

Number 16

A BELGIAN CONGO DRIVER'S LICENSE

MISSIONARIES face all kinds of problems when they return to the United States on furlough. With automobiles increasingly useful for missionary touring on the fields, the license problem back home becomes interesting.

The latest story is that concerning Rev. Harry Stam, missionary of the Africa Inland Mission in Belgian Congo. Returning on furlough, to New Jersey, his native state, he brought back his car. When he inquired of the police whether his Congo license was valid here the police had to confess ignorance. So they wired state automobile headquarters. The New Jersey Motor Vehicle Bureau searched the statutes but could discover no law that recognized the validity of a Congo license. Nor could the Bureau discover a law that invalidated it.

So Trenton wired back to the police, "Give him the benefit of the doubt."

It is probably the first time on record that a Belgian Congo automobile driver's license from the jungle of Africa has been honored on the highways of America.

looking single decision this year was to place a student pastor in the University of Puerto Rico. This will fill one of the greatest needs of the rising generation. We invite your prayers that the way may be opened, the means provided, and the proper man found to carry out this great task.

Only Four Pastors in 100 Years

The Karen Baptist Church at Thay-ghay-ko last February celebrated its centennial. During these one hundred years the church has had only four pastors. It was during the troublous times with the dacoits, when life was cheap, that this church was organized with only a few members and Thra Nga Lay as their pastor. When the Burmans heard that the Karens were accepting the new religion, they used every opportunity to persecute them. When the Karens wished to hold a meeting, they would have to assemble in some open place in the jungle. After placing a number of men to watch, they would begin their meeting. Should any of the men on watch see or hear a Burman, he would coo like a dove and all the people would scatter and hide in the jungle. As the Karens are good singers and love to sing, it was very hard for them to sing softly for fear of being heard by the Burmans.

When the Burmans heard that Thra Nga Lay was the pastor of the church, they kidnapped him and carried him off, bound hand and foot. They planned to crucify him if he would not give up his new religion. While they were preparing for the crucifixion, soldiers came and rescued him.

After the death of Thra Nga Lay, his son Thra Ya Loo was the pastor until he died. Then his son Thra Han Bo was their pastor. As there were very few ordained pastors at that time he had the care of quite a large number of churches in that

part of the district. After his death his son, Thra Hla Gyaw, the present pastor, took his place.

At the Centennial it was estimated that there were about 5,000 present. I wonder how the former pastors Thra Nga Lay and his son Thra Ya Loo would have been impressed, could they have seen that large audience, singing the hymns they loved, worshipping without fear of Burmans, and even having Burmans present.—*H. J. Vinton*

The Annual Conference in Bengal Orissa

Reported by W. C. OSGOOD

FOUR days of practical and inspirational fellowship with 20 Baptist missionaries present,—that is the inclusive report of the Bengal Orissa Annual Conference, at Balasore October 22–25, 1937.

Rev. and Mrs. W. S. Dunn and Rev. and Mrs. John A. Howard were attending their first conference since returning from furlough. In times of devotion we were led by Mrs. Howard, Mr. Dunn and Miss Grace Hill, a soul-stirring experience and call to renew our faith and keep the Godward look.

Two opportunities were given for group thinking on major problems, with papers entitled, "Suggestions for the Enlistment, Motivation and Training of the Leadership Needed for the Future," by J. C. Gilson, and "Our Relation as Missionaries to the Building of on-going Christian Communities," by Rev. W. C. Osgood. In an address on "What Christ Has Done in Bengal-Orissa," Rev. H. C. Long presented an amazing picture of the changes of customs and caste within Hinduism and the remarkable increase in good-will shown. The progress of 50 years was heartening.

Three messages of inspiration were given by S. K. Page, new



ABOVE: Rev. Thra Hla Gyaw, pastor of the Karen Baptist Church in Thay-ghay-ko, Burma. **BELOW:** Monument at the grave of Elder Jonathan Merriam in the cemetery at McLean, Ill. See pages 88–91.



pastor of the Church of Christ, Jamshedpur. Through him we were summoned to a fresh interpretation of our commission and a new surrender to Christ.

Special reports of Bengal, Santal and Orissa Christian Councils, and the Bengli and Oriya literature work, together with the appointment of representatives to several coöperative and interdenominational enterprises showed the extent to which our work is interrelated with the whole mission enterprise in India.

THE CHRONICLE

From the Cradle to the Grave in Missionary Service

BORN

To Rev. and Mrs. R. W. Holm of Golaghat, Assam, a son, November 3, 1937.

MARRIED

Miss Eva M. Gruen of Ongole, South India, and John Carl Martin, December 9, 1937, in India.

ARRIVED

Dr. and Mrs. C. E. Bousfield of China, September 22, in Boston.

Mr. and Mrs. B. A. Slocum of China, October 26, in San Francisco.

Mr. and Mrs. S. S. Beath of China, November 10, in Seattle.

SAILED

Miss W. P. Harris from San Francisco, November 22, for East China.

Dr. and Mrs. C. E. Tompkins, from San Francisco, December 11, for West China.

Rev. and Mrs. K. G. Hobart and four children from San Francisco, December 11, for Burma.

DIED

Mr. George Warner, retired, of West China, November 13, 1937, near Eugene, Oregon.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*
WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 29

FEBRUARY, 1938

No. 2

The Trouble with February Is Its Brevity

THE trouble with February is its brevity. There are so many causes to feature during its short four weeks. The first Sunday is Baptist World Alliance Day. The second is designated by the Federal Council of Churches as Race Relations Sunday. The third is Brotherhood Day, sponsored by the National Conference of Jews and Christians. February also brings the birthdays of George Washington and Abraham Lincoln with emphasis on liberty in a world of totalitarianisms, and on "malice toward none and charity for all" in a world of hate. Many pastors ignore all suggested schedules of Sundays and follow out their own programs. Others observe facetiously that with so many days assigned to this cause and that, in February as well as in other months, no time is left for preaching the gospel! Nevertheless, the three designated Sundays in February are important. Baptist World Alliance Day surely merits observance not only because our General Council abolished Denominational Day a year ago (*See MISSIONS, December, 1936, page 607*), but also because we need to restudy our historic principles which today are being challenged and in some areas suppressed altogether. Surely Race Relations Sunday de-

serves emphasis for the race question is one of the burning issues of our time. At Oxford last summer 800 delegates from 45 countries and 100 denominations said, "To allow the church's lines of action to be determined by racial discrimination denies the gospel whose proclamation is its task and commission." And certainly the church must meet the world's rising threat of anti-Semitism and help to promote tolerance, understanding and brotherhood. By calendar measurement February is small; in topics of pressing import it is large. Its Sundays can be made of world significance to Baptists.

You Will Shudder at Reading It, But This Is What War Means

A VIVID description of the horrors of Japan's undeclared war in China was furnished in a special wireless despatch to *The New York Times* by F. T. Durdin who visited Nanking and reported what he saw. Here is an extract.

More than 2,000 wounded soldiers, after spending two to four days lying on straw in close-packed, jolting trucks or jarring freight cars, were left lying on concrete platforms at the railway station in the bitter cold for two or three days and nights without any dressings or sanitation whatever, and often without even drinking water and food. The luckiest of the wounded had a single straw mat and a single cotton blanket. But those on the unwallled station platforms, in some cases the roofs had been shattered, suffered untold misery. They were exposed to sweeping winds and pouring rains. Their clothes and bandages were soaking wet. Lacking sedatives, their moans and cries were audible for blocks. Wounds had not been dressed since these men were injured on the battlefields four days previously. And then only makeshift bandages had been hastily applied by volunteer workers. Scores of these men were dying unattended upon the concrete floors of trainsheds.

That is war. To assist these wounded men, a committee of American missionaries under the chairmanship of Rev. John Magee (Congregational) was organized. The American Church Mission School buildings were turned into dressing stations. After a personal visit to inspect the terrible conditions, General Chiang Kai-shek appropriated \$30,000 for the committee's use. The American Mission Hospital rendered heroic, truly superhuman service, particularly since its

entire Chinese staff of orderlies and servants had fled the city with the approach of the Japanese Army. Only the American missionary doctors and the Chinese Christian doctors and nurses remained at their posts.

Here is another illustration of how the Christian missionary enterprise rises to an emergency. In the self-sacrificing spirit of its Founder, it faithfully goes on doing its task under impossible conditions and renders its ministry to a needy humanity. And some Baptists, judging by their support, think that foreign missions are over.

Fifth Avenue's Lynching Flag Was Flown Eight Times

EIGHT times during the past year a flag with the inscription, A MAN WAS LYNCHED YESTERDAY, was flown at Fifth Avenue and 14th Street, New York City, from the offices of the National Association for the Advancement of Colored People, as part of a campaign to arouse sentiment against lynchings. For many years Tuskegee Institute has compiled statistics on lynching, hideous crime of mob violence which President Roosevelt denounced as "that vile form of collective murder." In 1937, the Institute reports, there were eight lynchings, one each in Alabama, Georgia and Tennessee, two in Mississippi, and three in Florida. One redeeming feature in the record is that in 56 instances, officers of the law prevented lynchings and thereby saved 77 persons from death by mob violence.

Last year again all victims were Negroes. All were in the custody of the law and were either removed from jails or taken from officers. Two were fiendishly tortured with a blow torch and then one was shot to death and the other burned to death. An enlarged picture of the horrible scene hung in the Senate Chamber in Washington during the debate on the anti-lynching bill last December. Placed there by a Senator from Missouri, it caused great annoyance to a Senator from Texas.

Once more the federal anti-lynching bill, pending through three sessions of Congress, was side-tracked. Its passage would make lynching a federal offense, would vigorously enlist the Federal Department of Justice against the perpetrators, in contrast to the laxity often manifested by county and state officials, and would penalize the

entire community in which the lynching occurs. Congress is again in session. In the interests of racial harmony, social justice, and American honor, the bill ought to be passed.

He Was Not Present, Yet He Knew What Happened

ONE of the finest summaries of what happened in Oxford last summer at the World Conference on Church and State appears in a recent issue of *The Living Church* (Episcopal paper) and it was written by a man who was not present. But he had read the newspaper accounts by *The Associated Press*, the reports in his own denominational paper, and doubtless also the statements adopted by the conference. And this is what Dr. George Craig Stewart, Bishop of Chicago, said had happened at Oxford:

I was not at Oxford, but I know what went on there. I know the great agreements reached and I give them without comment:

- (1) The repudiation of the doctrine of the supremacy of the state over the church.
- (2) The opposition to racial barriers, Jewish or otherwise, in the church and in society.
- (3) The responsibility of Christians to test all economic and social institutions in the light of the will of God.
- (4) Freedom of education and equal educational opportunities for all.
- (5) The condemnation of war as a world policy.
- (6) The will to present a united Christian front to the world.

It would be difficult to phrase in more concise or terse form the substance of the section reports adopted at Oxford. Here are suggestions for a series of six Sunday sermon themes or midweek lecture topics. Moreover, for only 25 cents any pastor can secure a pamphlet giving in full the five Oxford section reports. Write to Literature Department, Baptist Headquarters, 152 Madison Ave., New York City. No better material is available for a realistic discussion of the Christian church in the world today.

Editorial ♦ Comment

♦ Tuskegee Institute, famed Negro school founded by Booker T. Washington, had an unusually happy Christmas. President Frederick D. Patterson on Christmas Eve announced two gifts of \$50,000 each,

one from an educational foundation in New York and the other from a private donor. During the week preceding Christmas numerous smaller gifts were received from friends of the Institute all over the country. It remains now for Baptists to respond generously to the appeal of one of their own Negro schools. In recent issues of MISSIONS the Virginia Union University in Richmond, Va., has been asking for \$450,000 for adequate endowment and a new library. Read again the announcement on page 69 in this issue and do what that impulse prompts you.

◆ On December 23rd with modest pomp and military ceremony Germany buried General Erich Ludendorff. In the tributes paid him, one anomalous fact received little mention. He had spent his later years in promoting The Tannenberg League, a pagan, anti-Christian, anti-Semitic movement. By decree last May it was accorded equal standing in Germany with Roman Catholicism and Protestantism. Germany's World War Commander was buried with its funeral rites. Yet despite his opposition to Christianity, he died in a Christian hospital! A hated crucifix hung on the wall of his room. Catholic nuns attended him during his last hours. Is this a dramatic illustration of how men in all ages find it easy to repudiate Christianity, but are nevertheless willing to receive its fruits and accept its beneficent ministries? Pagan movements and their adherents come and go. Thus far none have founded hospitals or have engaged in disinterested services of mercy. Only the Christianity which such men reject has done that.

◆ New York's status as a city of vast wealth and great poverty was again demonstrated in a recent survey by the Statistical Bureau in the Federal Government's Labor Department. During the survey year 1935-1936 about 50% of white families received incomes of less than \$1,814 while 25% lived on less than \$1,000. The survey also revealed Negro discrimination in that the average income of Negro families was only \$837, or half that of white families. Moreover white families paid 20% of their incomes as rent while Negro families were forced to pay as high as 30% for rent in New York's congested Negro sections. How a Negro family of husband, wife and several children can live in New York on \$837 a year, after paying 30% of it for rent, is an unfathomable metropolitan mystery.

◆ Southern Baptists, known for conservatism in missionary policy and relationships with other denominations, are nevertheless moving along other liberal lines indicative of today's advancing thought. Their Foreign Board recently voted to subject all

candidates for missionary service to a thoroughgoing examination by a noted psychiatrist in order to determine, in addition to spiritual and physical fitness, "stability of the mind and the nervous system." Writing in *The Word and Way*, Dr. E. B. Willingham says, "If there had been such provision in the past, we would probably have avoided some mistakes for which we have paid dearly."

◆ The resignation of Dr. J. E. Sagebeer as Chairman of the Law Committee of the Northern Baptist Convention will cause widespread regret, and particularly in that his retirement is due to seriously impaired eyesight. For many years Dr. Sagebeer has been an honored member of the Philadelphia bar, and an exceedingly useful member of the Publication Society's Board of Managers. He is also a licensed preacher. His services to the denomination over a long period of years have been varied and valuable. To fill the Chairmanship in the Law Committee, President Earle V. Pierce has appointed Mr. Charles S. Aldrich, an attorney of Troy, N. Y., and a member of the Foreign Mission Board.



THE GREAT DELUSION

Number 48

SCOTCH WHISKEY AND GERMAN BEER

ACCORDING to *The Evening Standard* of London, England, the people of the United States in 1937 purchased 1,000,000 more cases of Scotch whiskey than they did in 1936. "So great is the demand," says *The Standard*, "that British shippers cannot satisfy America's requirements." There is now an acute shortage of aged whiskey in Scotland and it has been decided to commence this season's distilling in Scotland much earlier than in former years.

Furthermore, according to an *Associated Press* dispatch from Berlin, American beer drinkers in 1937 consumed 597,088 gallons of German beer imported into the United States as compared with 56,126 gallons in 1934, an increase of more than 1,000 per cent. A still higher record is predicted for this year.

Advocates of repeal assured the American people that the legalization of liquor would bring prosperity to the United States. Again we have been deluded. It has actually sent vast sums of good American money to Europe to bring prosperity to Scotch distillers and German breweries.



THE PEARL OF GREAT PRICE

Ecumenical Christianity is like a pearl of great price which humanity may not have unless it is willing to part with its lesser pearls

By HAROLD COOKE PHILLIPS

NOTE.—This is one of eight addresses delivered by representatives of eight different denominations and communions at Edinburgh during the World Conference on Faith and Order. Each spokesman set forth the distinctive positions held by his communion for the enlightenment and better understanding of the others. Dr. Phillips was chosen to speak on behalf of Baptists. The remarkable impression made by his address has already been noted. See *Missions*, November, 1937, page 537. Somewhat abbreviated, it is published here as of timely interest in view of this month's observance of Baptist World Alliance Sunday.—Ed.

IT IS a curious fact that whenever representatives of various denominations assemble, avowedly to foster and further the spirit of Christian unity, they tend to become more denominationally conscious than ever. Let me frankly confess that during the two weeks of this World Conference on Faith and Order I have been more Baptist conscious than ever in my life! This is both unfortunate and unavoidable; because we gather in order to resolve our differences and we cannot resolve our differences unless we state them. And yet we all feel that should we go home from this Conference more convinced of the rightness of our own sectarian positions than we were before we came, we would have defeated the very purpose of our coming together.

I say this in order to have you know that while I shall be speaking of what the life and worship of my communion mean to me, I shall also point out the steps taken by my communion on the road towards Christian unity. I consider these steps quite definitely a part of the spiritual nurture of my communion.

Of course I am not speaking for all Baptists. The man who could presume to do that is not yet born and his parents are deceased! However, I am speaking for a considerable and ever growing section of



HAROLD COOKE PHILLIPS

my communion. More than that I shall be speaking for many Protestants who are not Baptists at all. For while our Protestant communions may be isolated from each other they are not insulated from one another. There is no Protestant communion that has not both enriched and been itself enriched by others.

We Protestants are like men climbing a mountain. We approach from different sides, but whenever we reach any high point of vision we find our paths coming very close together, if they do not actually converge.

Now of course the spiritual life does not grow in a vacuum, hence it will be necessary for me to refer to some of the things for which Baptists stand. I should like to speak first of what my denomination means to me as an individual, and secondly, as an individual related to its corporate life.

My denomination places much emphasis on the individual. For example, I am speaking as a clergyman, yet there is nothing which I as a clergyman may say, which could not be said by the lowliest layman of my communion. To be sure my church members regard me as their leader, by virtue of their belief that I was called to the ministry and have been specially trained for it, but not in the sense that my position gives me any ecclesiastical or official prerogative which puts me in a privileged class, spiritually speaking. In a word, Baptists do not believe in the priesthood of a class merely, but in the priesthood of all believers, every individual competent under God.

This means two things to my spiritual life as an individual. First, the sense of equality before God. I bow to men in many matters; to their learning, their wealth, their position and so on, but in matters that concern my soul I bow to no man, but to God. Do not misunderstand me. I am inspired and often humbled by those whose lives are so much more Christlike than my own. But their superior spiritual quality of life is not something outwardly conferred by virtue of official position, but inwardly achieved by the disciplining of their spirits. Moreover, it is an achievement which is open to me also, since God is no respecter of persons. "To as many as received Him, to them gave He the power to become the sons of God." So Baptists believe.

The second thing that this faith in the competence of the individual fosters is freedom. I do not mean moral but ecclesiastical freedom. A Christian man is morally free when he is made captive by the spirit of Christ. He is ecclesiastically free when no authoritative creed is made the requirement of Christian fellowship. It has been observed that the Apostles got on very well without the Apostles' Creed. This does not mean that the creed in question may not be true. Indeed, it does not mean that Baptists do not have a creed. In a sense we do, but our creed is something like the British constitution; it is unwritten, and hence does not cause so much trouble as the American constitution seems to be causing at the present time. "We have this treasure in earthen vessels." It is the treasure, and not the vessel that we are after. And since among Baptists the vessel has not solidified in an unchanging form, there comes the spirit of freedom to follow the leading of the spirit of truth which, like the wind, bloweth where it listeth.

This freedom then to adventure, explore, and to seek, is a part of the spiritual nurture of Baptists. I believe that God has spoken; but I also believe that God still speaks. I do not think God said all he had to say in the early centuries of the Christian era. "I have yet many things to say unto you." And I trust it will not be considered irrelevant to this discussion should I elaborate this matter of freedom, by mentioning some of the steps towards Christian unity that it has made possible in churches of many Protestant communions, my own included. In taking these steps such churches believe they are heeding the voice of God for the needs of this hour.

For one thing Northern Baptist churches co-operate fully with the Federal Council of the churches. Again, they practice open communion. We allow no ecclesiastical differences to keep any

worshipper from the Lord's table. It does not seem to us that we are being untrue to His spirit if we make available for all the symbols of His redeeming and all inclusive love. I consider that a real step towards Christian unity. Once more, scores of Baptist churches, both in Great Britain and North America, practice open membership; that is to say, we accept into membership persons from other communions and regard them as our spiritual equals before God.

The choice before us, as Christian people, is not a choice between what is bad and what is good, but rather between what is good and what is better. You will recall our Lord's story about the pearl merchant: "Again, the Kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it." Never forget that the things he sold were not sticks and stones and rubbish. He sold pearls! He did one of the hardest things a man ever does; he parted with something good, for something better.

Christian unity may very well be a pearl of great price. The little pearls may be the partial truths, insights, concepts, which each denomination treasures. I have no doubt but that the pearl merchant appraised his little pearls very highly before he parted with them; and yet no more so than we have all been doing during the past two weeks as we have zealously guarded our respective positions. We all want the pearl of great price; but we do not want to part with our lesser pearls. We are reluctant about sacrificing a lesser value for a greater one. We desire a unity that does not cost us anything, and it is not to be had.

Adventuring towards unity is one of the things the spirit of freedom makes possible. I doubt if I could ever be happy or feel at home in any church that did not practice open communion or welcome to its fellowship persons of other denominations. Here in Edinburgh I have had a little taste of a fellowship which, if it does not obliterate, at least transcends ecclesiastical barriers. And it has greatly enriched my Christian life and experience.

Some of you are now asking, "How does it happen that some Baptist churches within your communion have taken the steps towards Christian unity which you have mentioned, while other Baptist churches have not, and may even heartily disapprove?" This leads me to the second matter on which I wish to speak—the individual's relationship to the church.

Reference has been made more than once here in Edinburgh to the statement of our conference President (the Archbishop of York), to the effect that

our greatest need is a doctrine of the church. I believe His Grace is right. Someone has said that Baptists do not know the church, they only know the churches. That is a gross overstatement, for we do have a sense of the Catholic Church. Yet there is some truth in the statement. For once you grant the competence of the individual soul before God, it inevitably follows that a group of such souls, banded together, will form a competent church. Hence our principle of the autonomy of the local church. It is the autonomy of the local church that makes possible the steps towards Christian unity within our communion that I have mentioned. Such local churches are, to borrow a phrase from the Oxford Conference, "living cells" that are at work within the larger body.

How then does one think of the church? I find myself thinking of the church increasingly in spiritual rather than in institutional terms. The growth of the church institutionally, does not necessarily signify her spiritual well being. In the days of her greatest creativity and power she had little to commend her save the Life that is the light of men. Now the spirit needs a body, so the church is the body of Christ, but the body was made for the spirit, not the spirit for the body.

This distinction between the body and the spirit of the church is basic. It was precisely over this issue that Jesus came into conflict with the Pharisees. He brought into the world a new spirit, a new life, which, like new wine, could not be contained within the old ecclesiastical wine-skins. But the church people of his day were too dearly wedded to these ancient forms, which they had mistakenly come to identify with religion itself, to give them up. Can we not all take to our hearts the words of Jesus to the Pharisees? "Thus have ye made the commandment of God of none effect by your traditions." It was his relentless attack upon this sort of religion that was directly responsible for the crucifixion of Jesus. And many times since then, the church has furthered her institutional progress, by betraying her spiritual trust.

Of course I value and I treasure every legitimate visible symbol that tends to make real in worship the things of the spirit. But they are symbols and so are secondary. They are not the thing itself. The climax of worship is the Lord's Supper of Holy Com-

munion, which is to me the supreme symbol of religion. By this act we do show forth the Lord's death till he come. I treasure this symbol, and am constantly trying to make it more vivid and meaningful. But when I come to the Lord's Table I always like to recall the words of St. Paul:

Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup.

Let a man examine his order, office, ritual, form? No, himself. It was upon the inward condition of the recipient, rather than on the outward symbolic form of its administration, that St. Paul placed the value of this act.

When then is worship genuine or valid? When it is conducted in a certain way, in accordance with some special form or pattern? Rather, when it morally enriches or transforms the worshipper. Whenever I observe people who worship becoming more gracious, forgiving, socially sensitive, Christlike, bearing the fruits of the spirit, I know that the worshipper has gone beyond the symbols of worship to the enduring spiritual realities, and has experienced the grace of God in Christ.

Worship, therefore, is not an end in itself. Nor is the church. Only twice in the gospels does the word "church" occur; the phrase "Kingdom of heaven" or "Kingdom of God," some fifty times. The church to me, therefore, is a means to an end greater than itself, the establishing of the reign of righteousness and love. The ideals and ideas of that Kingdom are being challenged today in well-nigh unprecedented fashion by the forces of paganism and secularism. Should these pagan religions continue to gain converts the world around as they already have in large sections of it, I wonder how much our ecclesiastical differences will matter. What will it profit if we allow our different interpretations of reality, important though they be, to make ineffective our united witness for God and His Eternal Kingdom?

The value of the church's life and worship to me, therefore, does not lie merely or primarily in the field of abstract theological speculation or in ecclesiastical organization, but in the realism and courage with which she faces the social and ethical tasks of her time, and bears living witness to the unchanging truths of her eternal gospel.





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*Reviews of Current Books and
Announcements by Publishers*



None Other Gods, by W. A. VISSER'T HOOFT, is to be commended to thoughtful readers who are perplexed concerning the meaning and mission of the Christian religion in the modern world. It will suggest to ministers the theme of many a timely sermon, but it is not too technical for the theologically untrained. The author is Executive Secretary of the World's Student Christian Federation and he writes for young people especially. Rheinold Niebuhr, in the Introduction, says that Dr. 't Hooft is "the most influential leader of Christian young people in the Protestant Church." Part I answers the primary questions as to just what the Christian religion is and on what foundation it rests. His answer is in substance that it is a "revelation" that calls for a momentous "decision." Part II deals with what the author calls the "foreign policy" of the gospel in its relation to modern civilization, to the "mass movements" of European countries, to modern intellectual life as expressed in the universities and to the popular philosophy of self-expression. There is a concluding chapter on "The Life of Witnessing," and also a good index. (Harper and Brothers; 185 pages; \$1.50.)

Living Every Day, by JOSEPH FORT NEWTON, is a book of essays, one for every day of a year, growing out of the author's daily page for the press and his interviews and correspondence with all kinds of people. His experience has impressed him with four facts—the appalling loneliness of human beings, their fears, their worries, and

the number of people who carry through life some hurt received in childhood. He writes to these human problems and needs, trying to lead folk to see how religious faith can be brought to bear upon them. His daily writings were in reply to questions posed, most of the themes being selected by the readers. Captions are clever, as for example, "Self and Company"—a striking discussion of inner forces warring against unification of personality; "He and She"—hints for rich home life; "Dividends Due"—our debt to life; "White Shadow"—an unforgettable recreative experience. Written to reach the general public, the book makes fine browsing for ministers. Thoughtful laymen will be both interested and stimulated. (Harper and Brothers; 573 pages; \$1.90.)

Luke: First Century Christian, by GRAHAM CHAMBERS HUNTER, is a delightful book, interesting and stimulating to high degree. This reviewer agrees with the judg-

ment of Muriel Lester who writes the Introduction: "To make the acquaintance of Luke in these pages is a singular delight." The author does really make Luke a person on his own account and not simply the relatively unknown writer of two books of the New Testament. The average person would suppose that there is very little material available for a biography of "the beloved physician." It is amazing how much Mr. Hunter finds and how skillfully he uses it with imagination kept within reasonable restraint. He has not only saturated his mind in Luke's two books and Paul's epistles but he has apparently read most of what other people have written about Luke and Paul. Luke's purpose in writing *The Gospel*, and *The Acts*, was to furnish material for the defense of his great friend Paul who was in prison. Read this book not alone for the sake of a better knowledge of the New Testament but for the sheer delight of it. (Harper and Brothers; 170 pages; \$2.00.)

New HARPER Books

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What Has Christianity to Say?

In the kind of world in which we are now living, what does Christianity stand for? In succinct manner Canon Barry sets the Christian position against the most disturbing of contemporary problems and attitudes. A cogent and timely book. *The Religious Book Selection for January.* \$2.00

MURIEL LESTER It Occurred to Me

The autobiography of one of the outstanding personalities of our generation—friend of London's East End, champion of social causes, ambassador of world goodwill. \$2.00

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Courtesy Book, by HORACE J. GARDNER and PATRICIA FARREN, is a book of etiquette for men, women, and children. In 10 chapters the authors discuss personal neatness, table manners, clothes, conversations, letter writing, office courtesy, travel etiquette, and the courtesy code for numerous special events and social occasions, etc. Although the book is brief, only 112 pages, it is nevertheless so complete as to include suggestions as to what kind of clothes to wear when going to church. (J. B. Lippincott Co.; Philadelphia; \$1.)

Latin America: Its Place in the World, by SAMUEL GUY INMAN, is a book written by a man who loves Latin America. His affection is the secret of his ability to appraise and appreciate the character and history of its people. "Latin America," he says, "has had a bad start, particularly with regard to social structure and economic foundations." In the beginning the Spanish conquerors ruthlessly destroyed an Indian culture which they were incapable of appreciating, and imposed upon the subject races of Peru and Mexico an alien civilization. Today sees the emergence of a new race and the slow formation of a new culture. The dominant element is not Spanish but Indian. The underlying assumption of the book is that "Latin Americans and North Americans, while they have youth and a rich future in common, approach life from funda-

FREDERICK F. SHANNON,
D. D.
The Christian God

"The minister of Central Church, Chicago, occupies one of the important pulpits of the country. This volume contains some of his most characteristic and colorful sermons. Comparisons never have more than a limited truth, but there is some ground for saying that Dr. Shannon is the Talmage of this generation." — *The Christian Century*.

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mentally different points of view." Dr. Inman's book, therefore, ought to be read not only by Americans in the North to teach them to appreciate their neighbors in the southern part of this hemisphere, but also by the Latin Americans to help them acquire a sense of their mission in the world. The fact that South America lacks iron

ought to teach the peoples that it is not their destiny to manufacture munitions and implements of war. Their future lies in agriculture, and their social problem is to convert great estates into small farms and peons into persons. Latin America has to struggle not only with the heritage of mediaeval feudalism, but also with the more recent burden of foreign investments that exploit rather than enrich the people. Dr. Inman tells the sordid story of American investment bankers seeking a market for their money, and fastening loans upon the southern nations far beyond their ability to repay. There is a chapter each on Labor, Students, and Communists, for these are the yeasting elements of the population. A special study is made of the Mexican Revolution. The book is a worthy contribution to racial understanding. (Willett, Clark & Co.; 462 pages; \$3.75.)

► BOOKS OF TIMELY INTEREST ◀

China Through a College Window

By WILLIAM G. SEWELL

A delightful story of educational missions in China. The scene is laid in an imaginary college in an imaginary city but the incidents are true, being a composite of many colleges, students and teachers. Dr. B. A. Garside of the China Union Colleges says, "It is essentially a true picture of what goes on in each of the Christian universities and colleges of China. A fascinating human document and inspiring study . . . deserves to be read by all."

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Missionary Stories to Tell

Compiled by the Children's Committee of the Missionary Education Movement

A collection of thirty-eight stories of high literary quality and great interest. Splendid for use in children's sermons, Sunday School talks or mission band meetings.

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Christianity in the Eastern Conflicts

By WILLIAM PATON

Written early in 1937 before the opening of present hostilities, this book is remarkable because of the clarity with which the author foresaw coming events. It discusses the fundamental sources of conflict throughout the entire eastern area, not only in Japan and China. The author, who was formerly a missionary and is now a Secretary of the International Missionary Council, feels that Christianity has an important role to play in the great eastern conflicts.

CLOTH \$1.50; PAPER 75 cents

The Rainbow Series

A set of six books. Thousands sold in cloth binding at seventy-five cents and a dollar per volume. The same books are now available in paper binding at a remarkably low price. Titles: Little Kin Chan; Windows into Alaska; Jumping Beans; Porto Rican Neighbors; World on a Farm; Chinese Children of Woodcutters Lane.

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The Local Church, by ALBERT W. BEAVEN. By study and experience, both as pastor and teacher, the President of Colgate-Rochester Divinity School is qualified to write of the church. In 250 closely packed pages the reader faces the church's real task and difficulties; its process and possibilities; the member program of commitment, enlistment, building in to the fellowship; making members God-conscious; enlarging their insight through education, their powers through stewardship, and their effectiveness through organization; molding them into a community force for righteousness; and broadening their horizon to include the world task. As to the place of the church in his own life, Dr. Beaven says: "I can say without hesitation that I think of it lovingly, happily, gratefully, and that I admit unqualifiedly my obligation to it." Writing to focus attention on its real purpose and what program it should adopt, he devotes himself to that end. His experience as pastor of the Lake Avenue Church in Rochester proves that the impossible can be done, that characters can be changed and heredity conformed, and that no church case is to be given up as hopeless without due effort spiritually based. (The Abingdon Press; \$1.75.)

Church Women at Work

By FREDERICK A. AGAR

For more than a generation women have been becoming increasingly predominant in the life of the church, yet few books, if any, have appeared devoted exclusively to the place and work of women in the local church. This lack Doctor Agar has supplied in the present volume. *CHURCH WOMEN AT WORK* treats especially of the Women's Department of the church and shows how all their activities may and should be coordinated into the church's program. There are many hints as to how the women's groups may make even a greater contribution to the church's efficiency.

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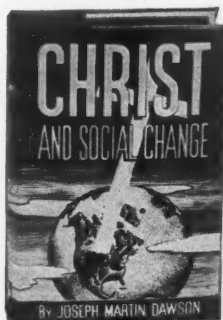


Manchester Boys

By MITCHELL BRONK

For youngsters who like true stories of boys' adventures and pranks, of other days, and for "oldsters" still young enough to see a friendly mirror of their own youth in tales of small-town doings, *MANCHESTER BOYS* should prove a real find. Written in the entertaining, simple style of the practiced story-teller, these colorful stories present a clear-cut picture of life in up-state New York in the eighties; and, with an enjoyable directness, reveal many profound truths of human nature without too obvious moralizing. Illustrated.

Cloth, \$1.50



Christ and Social Change

By JOSEPH MARTIN DAWSON

With the present social order coming in for so much discussion and experiment, it is interesting and helpful to have this book, which represents a wealth of constructive thinking concerning Christianity in the life of today. Doctor Dawson knows his Bible, and he also knows what is going on in the world. In *Christ and Social Change* he aims to show the meaning and implications of Jesus' Gospel in a social connection, and gives his views on applying His teachings to present problems.

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The Woman Who Rose Again, by GLEB BOTKIN, is an interesting attempt to prove that the Grand Duchess Anastasia, one

of the three daughters of the Russian Czar, survived the execution of the Royal family in Ekaterin-
(Continued on page 126)

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THERE IS ONE REALLY STRONG ARGUMENT against the use of armed force; it is that none of us is good enough to use it without moral degradation.—*William Temple*, Archbishop of York.



CIVILIZATION TODAY is a race between education and propaganda, between education which is the dissemination of the greatest possible truth and propaganda which is the dissemination of the greatest possible lie.—*Rabbi Abba Hillel Silver*.

WOMAN WAS ONCE SUPERIOR to man, but she has now declined to his equal in these days of the so-called modern woman.—*Monsignor F. J. Sheen*.



EVERYWHERE IN THE WORLD today we see streamlined, goose-stepping people; but they have not brought us a new civilization.—*Joseph Sixoo*.



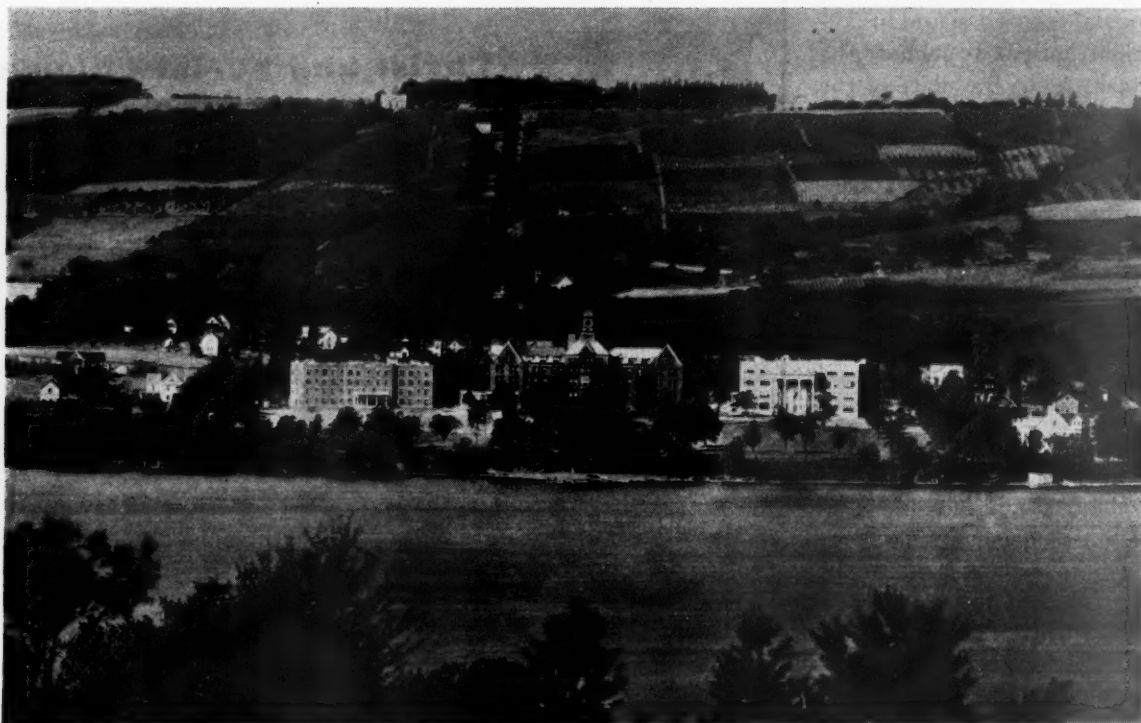
THE REAL UNDER-PRIVILEGED man today is the man who has lost his faith.—*Floyd Van Keuren*.

Charming girls on the campus
and beauty in all directions

Glorious College Living Throughout the Year

By FRANK W. PADELFOORD

On the shore of a picturesque lake with splendid opportunities for summer and winter sports, stands Keuka College. Founded on sacrifice and unconquerable faith, it is today an outstanding successful institution for the higher education of young women



The picturesque setting of Keuka College as photographed from the opposite shore of Keuka Lake.

WHEN Free Baptists and Northern Baptists merged into one denomination nearly 40 years ago, the Free Baptists made a most important educational contribution to the union. They brought Bates College in Maine, Hillsdale College in Michigan, Keuka College in New York, the Maine Central Institute in Maine and Storer College for Negroes at Harpers Ferry, West Virginia. These are all successful institutions.

No Baptist college has a more charming location than Keuka. Situated on the western shore of Keuka Lake, one of the famed Finger Lakes of

western New York, the college has charming girls on its campus and beautiful vistas in all directions.

This picturesque site was selected by Dr. George H. Ball of the noted Ball family, whose glass fruit jars are known in almost every American family, and whose beneficence has strengthened this and several other colleges. The first steps were taken by Dr. Ball in 1882. In 1890 the first imposing building was finished and the first students admitted. Ten years later the first college class was graduated, the major emphasis

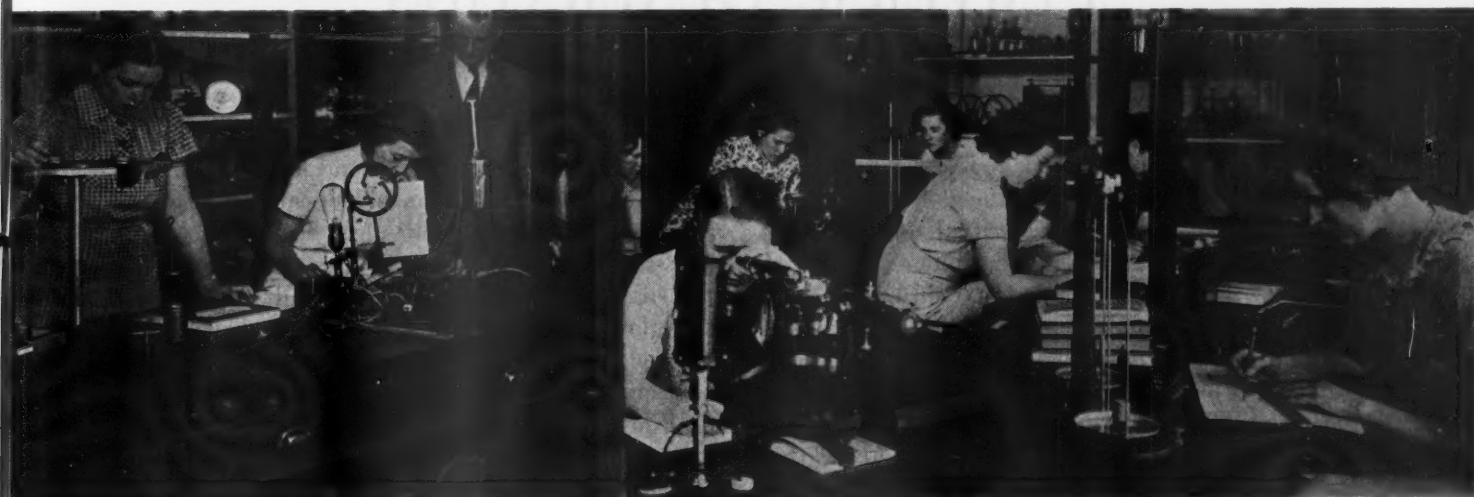
during this first decade having been put on college preparatory work.

The history of Keuka College for the first 25 years reads exactly like the history of nearly all American colleges. It is the story of desperate struggle, of small salaries, of repeating deficits, of great sacrifices, and of unconquerable faith on the part of a few ardent friends. At last the courage of even these devoted souls was broken, for in 1915 the trustees were compelled to suspend the work of instruction until a brighter day should dawn.

A few valiant friends, notably Dr. Z. A. Space and Rev. Z. F. Griffin, refused to abide by this decision. So they appealed to the New York State Baptist Convention for help. Meanwhile the Board of Education interested itself in the case, made a study of the situation, and urged

by several splendid new buildings. The endowment increased, and the college became fully accredited by the New York State Department of Education and the Association of Colleges and Secondary Schools of the Middle States. He also secured its membership in the Association of American Colleges, the American Association of University Women and the American Council on Education. No institution could have higher recognition.

In 1935 Dr. J. Hillis Miller succeeded Dr. Norton. He is carrying on a vigorous program of development. He is following the theory, not always recognized, that the college exists for the students, not the students for the college. The program is built around the purpose of developing the individual student. Every student is studied as an individual and "the curriculum is



An interesting hour in the Physics Laboratory at Keuka College

the New York Convention to reopen the institution as a college for women. The Board of Education promised its coöperation and placed it in the budget of the New World Movement.

Professor A. H. Norton of Elmira College was elected president and Dr. Myron W. Haynes financial secretary. While Dr. Haynes was raising the money, Dr. Norton made a careful study of the educational situation. In September, 1921, the college reopened with 36 freshman girls. For 16 years and until his health failed in 1935, Dr. Norton remained the vigorous and efficient head of the new institution. With infinite patience and unflagging zeal he saw the group of 36 girls grow to a student body of 250—all that the college would accommodate. The equipment increased

adjusted to the student rather than the student to the curriculum." The college has an experienced guidance specialist who seeks to find the program for each girl to which she is best adapted and then to adapt the program of the college to her particular need. This is much more feasible, of course, in a small college than in a large one. As is becoming constantly more common in the progressive colleges, the courses of the first two years are devoted to general education, after which the student devotes her attention to her own particular interest. The college has worked out a program of studies leading to a number of major vocations and professions.

The picturesque location of Keuka College on the shore of the lake makes a powerful appeal to

girls who enjoy aquatic sports. They swim in summer and skate in winter. They hike along the shore in spring and fall. A most interesting outdoor life is thus made possible at all seasons. And of course their studies are not neglected, as the picture of the physics laboratory on page 105 so strikingly demonstrates. All in all, at Keuka it is glorious college living throughout the year.

The college has interested itself in rendering a service to Baptist and other denominations in New York State. It is a center of activity during the entire summer. House parties for the World Wide Guild, for women's missionary organiza-

tions, for ministers' institutes, follow one another in rapid succession from commencement in June until college opens in September. In this way the college not only makes many friends for itself, but it renders a most valuable Kingdom service. Thus the campus and its equipment are in use every day throughout the year.

As Daniel Webster said of Dartmouth, his "Alma Mater," "It is a small college but there are those who love it." Many friends hope that Keuka will always be a small college for the sake of the valuable personal service which it may render to selected groups of girls.

IN THE PRESENCE OF OUR PERVERSE GENERATION

An appeal for the observance of Baptist World Alliance Sunday, February 6, 1938

TODAY when men and nations are becoming dangerously self-centered, it is a joy to realize that a real brotherhood girdles the globe. A common faith and polity bind in a spiritual unity peoples who are in other respects poles asunder.

Baptist World Alliance Sunday, February 6, 1938, brings an exceptionally grave challenge. A World Alliance cannot be more than the devotion and faith of its constituent bodies enable it to be. This broken and fear-ridden world desperately needs the reconciling influence of a spiritual order that is above this world. It needs a totalitarian Christianity. Our Alliance seems called for such a day as this. Let us seriously accept the challenge, and make our Baptist world fellowship what God wants it to be.

Within this world wide union of Baptists we find national unions with widely differing degrees of religious liberty. Let those who are suffering oppression, such as our brethren in Russia and Rumania, take heart in the knowledge that their brothers and sisters in all parts of the earth hold them in constant intercession before the Throne of Grace, and will labor unceasingly for the emancipation of them that are bound. Let those who enjoy complete freedom of worship thank God for their great privilege, and remember that such a treasure is retained only by ceaseless vigilance.

We are Baptists not because we seek to be different from others or because we prefer one rite to another, but because we zealously guard anything "which we have received from the Lord Jesus." Who

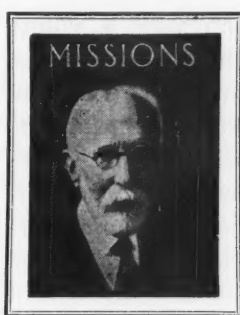
so would give Christ the pre-eminence must feel acutely His compassion in the presence of our perverse generation. Irreligion is wide-spread, either as respectable indifference or vulgar licence. Questions of "frontiers," "minorities," "quotas," and other similar problems, have their rightful place in our thought, but fundamentally the great need of man lies not in economic or political adjustments, but in penitence for the wrong he has done, and a saving faith in the Living Christ.

On no previous Alliance Sunday have events invested our prayers with so grave an urgency. In some lands the freedom of the church is jeopardized. In others its voice is almost silenced. Missionaries have had to be withdrawn from great areas of China. Elsewhere in the Far East, mission work is gravely menaced. Throughout the world godlessness is manifesting itself in new and aggressive forms. What a world! What need for prayer!

This should be the burden of our prayer on Baptist World Alliance Sunday. How shall we in this day persuasively preach the saving gospel of love? In what ministries for our brother man shall we embody the compassion of Christ? How may we reproduce in our character the beauty of His own? Let a great volume of earnest prayer arise for these needs of us all. As each will be enriched by the supplication of others, let each of us see that no others suffer through our negligence in prayer.

GEORGE W. TRUETT, *President,*

J. H. RUSHBROOKE, *General Secretary.*



The Editor Emeritus says:

Great Preachers of Other Years

WHEN I came to New York as a Chicago correspondent in 1876, the city was facing a moral and political crisis. Thomas Nast's inescapable cartoons had pierced the hitherto unassailable armor of Tammany's archboss Tweed, and the voice of a Presbyterian preacher insisted on being heard. Madison Square was a center of interest, for it was the pulpit of the Madison Square Presbyterian Church that was accepting Tweed's challenge to put him to the test of the facts. And when Charles H. Parkhurst, assured of the righteousness of his cause, undertook that dirty and disagreeable job, he saw it through. He made personal inspection of the evil resorts so that he might have his facts first-hand, gathered the evidence of corruption, and prepared the pulpit bomb that blew Tammany out of the City Hall and eventually lodged Tweed in prison, and a reform mayor in Manhattan. And it was a half century after this civic victory that I came into personal acquaintance with Dr. Parkhurst in the last decade of his life. He was now seeking a home at the Lake Placid Club in the Adirondacks.

"Far from the madding crowd," he was a devotee of peace but still interested in public affairs. The Lake Placid Club maintained a 20-minute morning devotional service in its chapel, which drew daily the religiously-minded guests. I was acting chaplain, and a brief chat with the brilliant prophet-preacher made a bright spot in the day. (By the way, his sermon-picture of a world without religion is one of the most awesome imaginations I have ever heard.)

In the end Dr. Parkhurst found it more difficult to secure the undisturbed quiet he sought in rural and scenically beautiful Lake Placid, with its mountains and lakes, than in the crowded city ways where individuality is more readily obscured or lost. He was a rare reformer and a penetratingly intellectual preacher. To me he was the Savonarola of his day, and he was the one Protestant minister in all New York who dared brave the Tammany Tiger and the city's dictator.

Impressive personality counted for much in Dr. John Hall at the Fifth Avenue Presbyterian Church, where for over 40 years he expounded the Bible. One impression he made deeply on me was that he was never in a hurry. Haste and exposition of the

Word of God were not compatible to him. In the presence of his calmness and quiet you found yourself absorbing peace. "Be still and know that I am God," came instinctively to your thought.

I suppose the Sunday afternoon Bible reading, as he liked to term it, drew one of the most select and elect congregations to be found in America. The whole service was unforgettable. The Scotch element, with Bible in hand, was in evidence, and a serious earnestness and reverence brooded over it all. Dr. Hall was the symbol of simplicity, the agent chosen of the Holy Spirit for that particular occasion. He spoke with authority that reminded one of the Master authority who could calmly put His word against that of Moses or the ancient prophets. There was no Bible doubt or question in that pulpit, which seemed indeed a veritable throne, yet occupied with humility. Bible expositors of inspired insight followed John Hall, but to my thinking none quite equalled him in the mellow charm of matured conviction. He built on the rock foundations.

Henry Ward Beecher is undoubtedly at the head of the list of great preachers. To go to hear Beecher in those days was something of an event, for the present-day transportation was yet to come, and the horse-car was still in use, besides ferries and sidewalks. From uptown Manhattan to Beecher's temple was a good half day's journey, with slight chance to get in at the end. I had arranged for that, as I was taking Mrs. Grose, and we were given a good place to see and hear the famous orator. That great throng must certainly have inspired him as he came into the pulpit and looked over the thousands of eager faces. It was a service to make the heart beat faster. Nothing formal or stilted, but quick with the spirit of worship.

At the close of the sermon there was a baby to be baptized. The parents appeared at the pulpit entrance with the child, a vigorous boy. In a manner that showed his love of children the pastor took the baby on his arm, but the youngster was old enough to know the difference from mother and he set up a terrific yell. Whereupon Mr. Beecher, patting the youngster gently and putting the drops of water on his head, said soothingly, "There, there now, cry as loud as you want to. *We love to hear you. Earth has no sweeter music than a baby's cries.*" The visitors never forgot that quick resource and effective turn of the preacher's mind. He was patiently happy with the incident, which made the great preacher one with the loving pastor.

First Impressions of India

By W. H. BOWLER

NOTE.—How many people who have dreamed of a possible visit to India will see the glamorous East as Dr. W. H. Bowler saw it when he landed at Bombay? The interesting thing about Dr. Bowler's travel letters that are now reaching New York, is that he sees and notes those aspects of the Indian scene which would impress the person who had never visited the country before. His first impressions are not those of the globe-trotter who takes the conditions of Oriental life for granted; he gives us the picture as most of us who have never been to India would see it. The following paragraphs were written from Delhi soon after his arrival in the country.—ED.

I LANDED at Bombay about 3 P.M. It was hot—like a hot day in August in New York. A tug came out into the harbor to meet us an hour before the pier was reached and brought mail and telegrams. I unexpectedly received a telegram from Miss Marion Burnham of Gauhati, Assam, welcoming me to India. Coming under the circumstances it did, it was about the most welcome wire that has come to me.

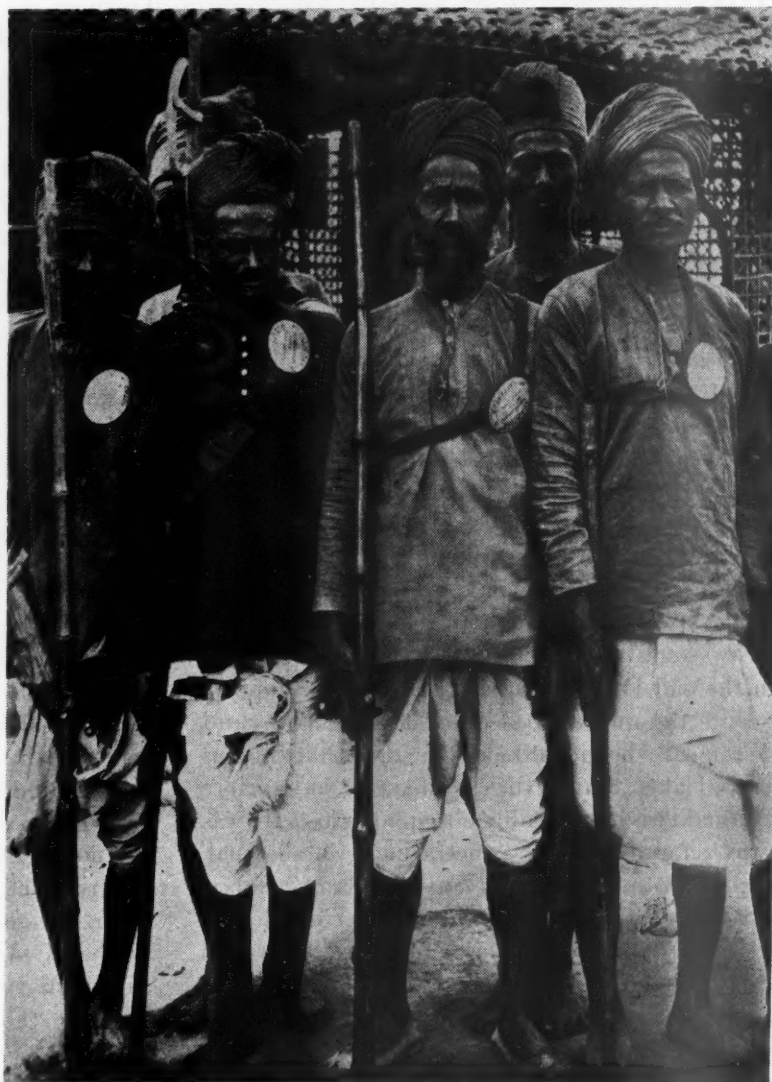
As to India, it is impossible to express the impressions that are made upon me as I see the new, the strange, and the unexpected things. Here were crowds and crowds of people. Nowhere could the sidewalks begin to hold them and they were all over the streets. Some were sleeping on the pavement under the very feet of the crowds.

I passed one building without a front to it and people were living there. Several open fires were burning right in the middle of the floor. People were crowded around these fires in an effort to cook food. There was no provision for the smoke to escape except as it worked its way to the open front. Do I make it plain that these were camp fires built on the stone floor? I went back to the station to board my train for Delhi, distressed in mind over the fact that multitudes are here living in desperate poverty.

When I boarded my train a contact with the East of a totally different nature awaited me. About the time I reached the train some

people came up with a young Hindu whom they were evidently seeing off. It turned out that he and I were to share a compartment for 24 hours without any other occupant. He proved to be a scholar, a gentleman and a charming personality. He was returning home after completing his education in Oxford, England, and of course he could speak English fairly well. Then he told me that he was a Hindu and a Brahman. It was evident from the beginning that he had a fine mind and an open one. We talked well into the night and most all of the next day.

As we rode along through this



Night watchmen of India, each of whom carries a bamboo staff and wears a badge so large that all will see it

country, new to me, he was able to explain and interpret India until I could see it through his eyes. I doubt if a day with any missionary would have given me as valuable an insight into the life of the people. We talked much about religion and he listened with careful and sympathetic attention when I told him what Christianity meant to me personally and reminded him of the heritage that the world has in Christ. Just before we parted he said, "If all Indians could become Christians we would be better off than we are with our own religions."

THE BURMA MISSION

A brief statement to supplement the cablegram expected from Dr. W. H. Bowler in February

Burma brings at once to mind Adoniram Judson and the beginnings of the foreign mission movement in America.

Our first foreign field is now our largest in churches and members as well as in the number of different languages which Baptists speak. Back in the hills which border the Irrawaddy River west, east and north, are Chins, Kachins, Lahus, Was and Shans, and also Karens—Red, Black and Striped. In the valleys, their villages mingled with those of the dominant Burmese, are other Karens—Pwo, Sgaw and Bwe Burmese and Mons who make up more than nine of the about thirteen million people. There are also villages of immigrant Indians, though most of these people are in the city and towns.

From all these races delegates come to the All-Burma Baptist Convention which represents 1,590 churches with 137,323 members. Nine missionary physicians and nurses with their native assistants treat some 45,000 patients annually. More than two-thirds of

the 816 schools are entirely self-supporting. For the higher training of leaders there are the Pyinmana Agricultural School, Judson College and Bible training schools in Burmese, Karen, both Pwo and Sgaw, Chin and Kachin, as well as the Divinity School in English.

On April 1, 1937, Burma became a Crown Colony independent of India. An indication of present impact is found in the fact that of six ministers in the new government, two are Christian. Five of the thirty-six senators are Baptists. Burma's further advance should be closely watched.

We must do our part to make every aspect of life in our first foreign field increasingly Christian.

Planning the Every Member Canvass

The church that is effectively organized for the Baptist Church Advance period will have an Every Member Canvass committee that will assume responsibility for the program for Better Giving Sunday, March 13th, and the financial enlistment connected with it. Suggestions for the guidance of this committee will be found in the Every Member Canvass Manual which, together with other helps, can be obtained without charge from the state promotion office. The activities grouped under the title Baptist Church Advance are comprehensive and were planned to stimulate the whole life of the local church. There is no undue emphasis on money. Neither is there any intention of ignoring the responsibilities which church members must assume if churches and the varied works of religion are to continue.

The Three Months' Tithing Adventure will be an important factor in many churches and should help the Every Member Canvass. The pastor of a church which has successfully engaged in the Tith-

ing Adventure for two years lists among the advantages of the plan the following: "(1) A clearer presentation of local and denominational needs. (2) A definite understanding as to how the money received will be divided. (3) Tithing prayer meetings have been helpful, at which time tithers are invited to testify regarding the blessings they have received from it. (4) We have an annual Tithers' Dinner to which all members of the church are invited. The program is a tithing program."

Our Problem of Race Relations

The 16th annual observance of Race Relations Sunday will fall on February 13th. This is also Better Church School Sunday in the Northern Baptist Church Advance program; but there is no reason why race relations should not also have attention, for there is no better place than the church school to lay a foundation for sound opinion on this subject.

The Federal Council message, which deals largely with the Negroes in the United States but also with Mexicans, Indians and Orientals, was prepared by Dr. Ivan Lee Holt, pastor of St. John's M. E. Church, South, St. Louis, Mo. Churches of all communions throughout the country will take part. In many communities there will be exchanges of pulpits and choirs between Negro and white churches, interracial mass meetings and young peoples' group contacts.

"The major racial problem in America is the relation of Negroes and whites," says the message. "There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Negroes. It is more difficult for Negroes to hold their jobs or

(Continued on page 127)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Latticed Windows

"Some of the faces from the lands unknown . . . would be familiar to us. . . . Others are with them whose faces we do not know, but the light which shines from them we recognize. They come from the North and South, from the East and West to the Lamb of God. . . . They are of every tribe and tongue. In them the word of the eternal love finds a thousand voices."

These words by Edward Shillito in *The Way of the Witnesses* bring to mind the host of devoted Christian workers the world over. "Latticed Windows," the February program for women's missionary societies throughout the Northern Baptist Convention, lists women of the Orient and Africa who give strong Christian leadership on our mission fields. In the brief life stories which follow we can glimpse the Christ.



Vashapogu Gulbhanu and Alice R. Veerasawmy of India

VASHAPOGU GULBHANU OF INDIA

"It is not I that live, but Christ." . . . Paul's words are also those of Miss Vashapogu Gulbhanu, the Indian Christian Headmistress of Preston Institute, Jangoan, South India, the only woman in the entire state of Hyderabad in charge of a co-educational school with men college graduates teaching under her direction. She is now studying in this country at Crozer Seminary, Chester, Pa., and the University of Pennsylvania to perfect her service further.

Born the third of four daughters to Rev. and Mrs. Vashapogu Ambrose, pioneers serving as volunteer workers in the newer Baptist station at Hanumakonda in the Mohammedan state of Deccan, Miss Gulbhanu grew to womanhood in a Christian home. She attended Secunderabad Union Mission School, the A.B. Girls' High School, Nellore, and Women's Christian College, Madras, where she received an A.B. degree.

During her last year in college she did a great deal of social service work in the villages. After her graduation she declined all offers and returned to Hanumakonda Boarding School because she felt that since Jesus had spent 30 years of his life in his home village, she could do nothing better than to follow his example. After working a few years she returned to Madras to complete the teachers' training course at St. Christopher's College.

As Headmistress of Preston Institute she teaches and supervises the work of other teachers. Girl Guide, Blue Bird, and Sunday Preaching Band activities are under her direction not as duties, but

as privileges. She lives in the Girls' Dormitory, a building only large enough for 20 beds, but in which mats for 40 girls have had to be crowded. At the end of the one big room is a room eight feet square, furnished with a simple web bed, a chair, and a box. There Gulbhanu sleeps, and at night four girls spread their mats on the floor and share her room. A new dormitory costing \$4,000 is needed.

ALICE R. VEERASWAMY OF INDIA

"As I look at the students' faces during the chapel service each morning, I try to picture what it would mean to the Kingdom of God if every one of them could



By contrast, two Indian women as yet untouched by the gospel

get a vision of the Master and know Him as the Life, the Truth, and the Way before they leave school." These are the words of Miss Alice R. Veeraswamy, Indian Christian Headmistress of the Girls' High School, Nellore, South India. Since 1926 she has taken a constantly greater part in the administration of the school, and now she is studying at Crozer Seminary, Chester, Pa., and the University of Pennsylvania. Miss Veeraswamy is the daughter of Mr. A. Chinna Veeraswamy, one of an orphaned family saved by Dr. David Downie during the famine of 1876 at Nellore, South India. She attended the Girls' High School, Nellore, and received her A.B. degree from Women's Christian College, Madras, when she was 20 years old. After teaching a year, she returned to St. Christopher's College, Madras, for an additional year of teacher-training. Then she went to her present position.

This well-trained young woman, who has chosen Christian service above all the other fields open to her, wrote after a visit to Dr. E. Stanley Jones' summer retreat at Sat Tal: "I felt I saw the 'New Heaven and new earth—and the sea is no more,' for the seas of race, caste, creed, color, and material wealth disappeared. The love of Christ over-bridged the narrow seas. I needed this broadening of heart . . . for I did long to have a heart, a love that could take in the whole world. At Sat Tal I found that such a thing was possible."

CONSUELO BUGANTE OF THE PHILIPPINES

"May the Lord help me teach His words to these different groups of people." This is the prayer of Consuelo Bugante, evangelistic worker at the Iloilo Mission Hospital, Iloilo, P. I. Miss Bugante



Consuelo Bugante of the Philippines

came to the hospital in 1934 after her graduation from the Baptist Missionary Training School at Iloilo, and has led many to the Christ.

In writing of her own life Miss Bugante says: "I was born in an Independent Catholic family. Two years later Protestant missionaries came to our small barrio (village). Mother was converted and later my father. Both suffered much for the Master. In the years I can remember father used to be the preacher in our small chapel. . . . I went to mission schools through the intermediate grades. . . . After my confession of Christ came days of trial. Mother died of an unknown cause and father was sent to the leper colony, leaving us all alone. I had three small brothers and a married sister. . . .

My sister finally advised me to give up my schooling, but I could not. . . . I went through the years passing many days without meals or a lamp to study by except the moon that gave light when it was full. . . . After finishing second year high school I taught in the primary grades for a while, but the desire to become a missionary was very great, and in 1929 I entered the Baptist Missionary Training School."

In her third year at the school Miss Bugante was taken sick with intense pain in her back which almost crippled her. She spent six months in the hospital at the time, but she still suffers a great deal. Her own illness has made her especially sympathetic and brings her close to the patients.

THE MOTHER OF HERMAN LIU

My mother, Mrs. Feng-ching Liu, was born in a village of Central China. Her grandfather was an official in the Manchu dynasty, and her father was headman of their clan. . . . She married into the family of a large and powerful clan. . . . In a few years my father died, leaving my mother at the age of 32 years a widow with two small children.

One of her noble characteristics was her deep sympathy for others
(Continued on page 125)

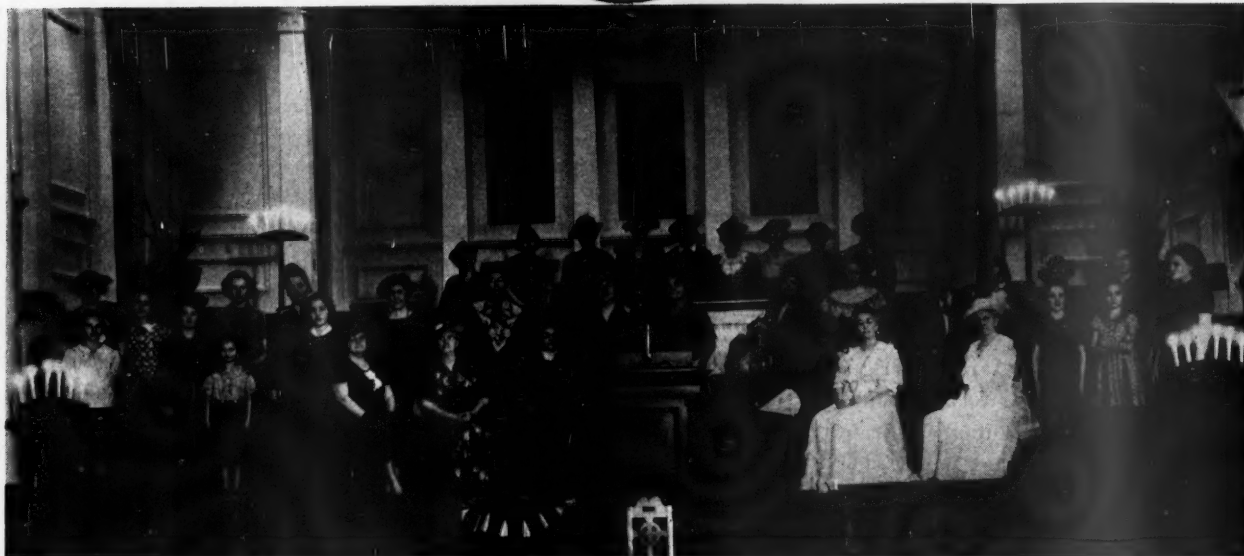


The Preston Institute dormitory. A new dormitory is urgently needed

TIDINGS



FROM THE FIELDS



The 60th anniversary birthday party in the First Baptist Church of Decatur, Illinois

A 60th Anniversary Service in Decatur, Illinois

Baptist churches in the United States, Cuba, Puerto Rico, Mexico, and Central America are celebrating the 60 radiant years of women's work in home missions. Among the many unusual programs that have been presented was that given by the First Baptist Church of Decatur, Illinois. The pastor gave a Sunday evening service to this memorable occasion, which Mrs. H. H. Wise describes as follows:

"The six women, who represented the six decades, wore costumes of their period and remained on the platform during the evening. The daughters, representing their mothers, and dressed in costumes of that period sat in the choir loft. All the history was gathered and read by one person. I took this opportunity to present the other missionary work being done by our church at the present time. The Guilds, their counsellors,

and several of their number came on the platform; also the C.W.C., including three different ages of children. All of these sat in front of the stage, after the account of their work had been given. The climax of the program was the presentation that evening of a young girl who the next day went to Chicago to enter the Baptist Missionary Training School."

60th Anniversary Celebrated by French Missions

A pageant, "The Challenge of the Birthday Candles," was staged by the women of the French Baptist Missions of Providence and Woonsocket, in the First Baptist Church, Blackstone Street, under direction of Miss B. A. Nicolet. This pageant is being given throughout the Northern Baptist Convention to celebrate the 60th anniversary of the organization of the Woman's American Baptist Home Mission Society. Pastors of

both missions, Rev. J. H. Tetreault and M. P. Le Croix led in the opening devotional exercises.

It was really the best thing our people have ever done together. Everyone present thought the service was beautiful. One of our newest members said, "I never saw anything so beautiful!"

The candle-light service at the close was most impressive. As there were 75 or more present, we knew it would not be possible for all to put their candles on the Birthday cake. So Mr. Le Croix of Providence suggested that we have the church darkened and make a circle around the room as we sang, "The Light of the World Is Jesus." The offering, \$32, was much larger than I had really hoped for.

I was proud of all who helped. Some had a hard time to give their parts in English, but with much study and several rehearsals, they did beautifully. I am sure even those who could not understand

English were deeply impressed. I explained the play in French, and our pastor, Mr. Tetreault, paid a high tribute to our Society in the morning and afternoon services.—*Bertha A. Nicolet.*

New President Inaugurated

On December 7, 1937 the Baptist Missionary Training School in Chicago, inaugurated Miss Jessie Dell Crawford as president.

It was a gala event for the school, because for the first time as a school of full college rank, it welcomed a president. The inaugural ceremony had been meticulously planned. The spacious foyer and rooms of the main floor presented a festive appearance with chrysanthemums and roses, eloquent of friendly good wishes, massed on the tables all about. At four o'clock the academic procession, led by the marshal of the college, proceeded up the aisle of the chapel. There followed, in order, the president, the chairman of the board of directors, the speakers, the board of directors, delegates from a score of universities and colleges, representatives from organizations co-operating with the Northern Baptist Convention, former presidents, the faculty, the alumnae representative, and the student body representative.

The Invocation was offered by Dr. Earle V. Pierce, president of the Northern Baptist Convention. The induction of the President into office was made by Mrs. James M. Stifler, Chairman of the Board of Directors, to which Miss Crawford responded in a brief address. Mrs. Orrin R. Judd offered the inaugural prayer. The College Glee Club rendered with fine effect two anthems. Dr. Frank W. Padelford delivered the inaugural address on the subject: "The Christian Teacher in the Economy of the Kingdom." Dr. Charles A. Carman,

The Edition is Limited

A LIMITED 2nd printing of the historical edition of FROM OCEAN TO OCEAN—THROUGH 60 RADIANT YEARS is now available at all branches of the American Baptist Publication Society. Churches celebrating the 60th Anniversary of the Woman's American Baptist Home Mission Society, all pastors, Sunday school and missionary workers will find this book of great value for reference, reading, study, and program material. It counts 10 points on the missionary reading contest for 1937 and 1938. The book is priced at 30 cents per copy, which is 20 cents below the cost of printing. Now is the time to order this bargain in literature.

pastor of the Morgan Park Baptist Church in Chicago, pronounced the benediction.

A little later, the dining-rooms on the floor below were taxed to capacity as several hundred guests enjoyed the hospitality of the Training School at dinner. Among the guests of honor were Miss Crawford's family: her mother, her sister, her brother, formerly a missionary in Burma, and his family. Following the dinner, a reception was held in the lounge. Here words of greeting were spoken by representatives of Baptist organizations. Dr. W. P. Behan and Miss Alice W. S. Brimson, two former presidents of the school, spoke briefly.



The 60th anniversary party in Santa Ana, El Salvador

Miss Crawford enters upon the duties of her new office well qualified by character, training, and experience. All friends of the school will pray that she may realize her dreams for its ever increasing service.—*Bertha Grimmell Judd.*

White Cross Supplies Damaged by Fire

The mission building at Stewart, Nevada, was damaged by fire on Sunday morning, November 21, 1937. A defective electric wire was thought to be the cause, but fortunately the fire was discovered soon after it started and was quickly extinguished. The chief damage was in the storeroom and in the loss of White Cross supplies. Miss Lucille Dewey states that since a number of papers and letters were burned, the missionaries will be unable to acknowledge some boxes that were sent from churches.

The Employees' Association at the Government Indian School where the mission is located, gave \$46 to the missionaries to provide gifts for the children.

Raymond Chapel Sends Gift

In the packing-house area of Chicago stands Raymond Chapel with its friendly ministry to all who enter its doors. The little church, organized in March, 1928, with nine members, now has 80 on the roll. Miss Sarah E. Noyes, the missionary, sends \$18 as the very generous 60th Birthday offering from her people. On the Sunday before the Anniversary pageant was given, pretty little birthday envelopes were distributed. At the close of the program all marched to the front of the room and placed their lighted candles on the birthday cake and their gifts on the open Bible—a symbol of sending the word into all our land.

(Continued on page 127)

MISSIONS CROSS WORD PUZZLE PAGE

No. 16—A Model Man

ACROSS

1. "Then Job answered . . . said."
4. "So . . . this man was the greatest of all the men."
7. "There was a . . . in the land."
10. It may be the King James one.
12. Brother of Moses.
13. "And there . . . a day."
14. "Mark the . . . man."
16. Distinctive doctrine.
17. In brief, that is.
18. Hawkeye state.
19. Copper.
21. ". . . the Lord said unto Satan."
23. "and behold the . . ."
26. City east of Bethel; animal.
28. Measure of Egypt.
30. Elder.
31. ". . . I only am escaped."
33. "they rent every . . . his mantle."
35. "it may be . . . my sons have sinned."

37. Speaks.
 39. "or to hear some . . . thing."
 40. "Thou, even thou, are to be . . ."
 41. "Doth Job fear . . . for nought?"
 42. Masculine name.
 43. Son of Bani. *Ezra 10:34.*
 45. From.
 47. "put forth thine hand now, . . . touch all that he hath."
 48. Avoided.
 51. "and there were . . . on either side on the place."
 53. Hawaiian lava.
 54. Indian millet; arid (anag.) . .
 55. Balaam had a talking one.
 56. "When I looked for good, then . . . came unto me."
 57. Formerly.
- Our Text from JOB is 1, 4, 7, 13, 14, 21, 23, 31, 33, 35, 40, 41, 47, 48, and 56 combined.

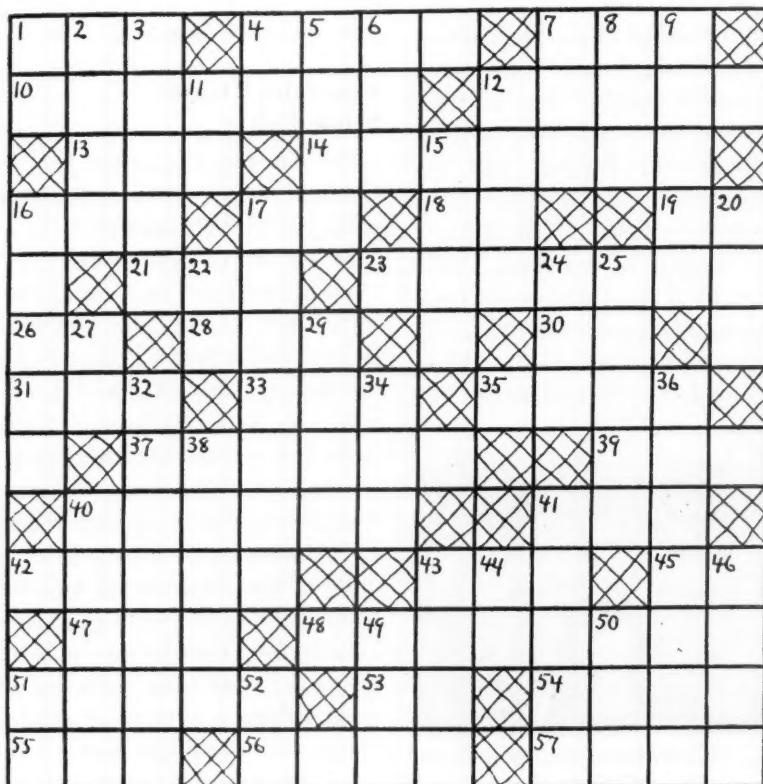
DOWN

1. King James Bible.
2. "good . . . from a far country."

January Puzzle



3. The Book of Job is this.
4. Half time note.
5. "and mine . . . hath he removed like a tree."
6. Suffix used in chemistry.
7. Modern feminine name.
8. God's "bow in the cloud" is one.
9. Nick.
11. Sunday School.
12. "And when they lifted up their eyes . . . off."
15. "Put ye in the sickle, for the harvest is . . ."
16. Father of Esau and Jacob.
17. Idiocy (rare).
20. American Indian.
22. Notary Public.
24. Issue (Scots Law).
25. Spanish weight; organ (anag.)
27. ". . . all this Job sinned not, nor charged God foolishly."
29. "As I live, saith the Lord, every . . . shall bow."
32. Chaperons.
34. The earth (Dial. Eng.)
36. Hay machines.
38. Late.
40. Exploits.
41. Bird unfit to eat. *Deut. 14:13.*
43. "unto Ithiel and . . ." *Prov. 30:1.*
44. Expression of inquiry.
46. Revise manuscript.
49. Monkey.
50. "the day of battle and . . ."
51. Continent.
52. Compass point.



MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Schools of Missions

FIRST BAPTIST, PHOENIX, ARIZ.

Last September and October, 167 adults, young people and Crusaders met at the same hour in eight groups for six consecutive weeks, studying "The Missionary Motive and Imperative." The effects of alcohol on the human body and mind was the subject of study by the High School group. The young adults studied Prof. K. S. Latourette's book, *Missions Tomorrow*, led by Mrs. C. L. Conrad, of Bassein, Burma. The adult class, under the leadership of Mrs. W. W. Watkins, also studied *Missions Tomorrow*, and the adult and college groups studied *Shaping the Future*, by Basil Mathews. *The Way of the Witnesses*, by Shillito, was taken by the B.Y.P.U. group.

During the period, and for two Sundays preceding and following, the pastor presented films of some of our Baptist mission stations.

The dean of the school reports that the results were an outstanding success. Some of the young people have become interested in missionary careers, and more of this sort of program is desired.

NORTH ORANGE CHURCH, N. J.

During November and December a School of Missions was held in the North Orange Baptist Church, Rev. M. J. Twomey, pastor. The school ran for six weeks, concluding with a pageant. The books studied were, *What Is This Moslem World?*, *Mecca and Beyond*, *The Young Moslem Looks*

at Life. The pageant was given under the auspices of the Woman's Union. Special features were a part of the school.

Suggestions to Leaders

A *How to Use* has been prepared to help in presenting *Better Baptist Churches* to study classes and groups. The author of these teaching helps is Dr. Harry S. Myers, and the pamphlet has been published by the Department.

Some Do's and Don'ts for Missionary Reading

BY MRS. AGNES R. BENNETT

(*They mark the difference between a mediocre and an efficient Reading Program Secretary. Please take them to heart.*)

KNOW YOUR BOOKS. Get acquainted with as many of them as possible, not through hearsay, but by actual reading.

KNOW YOUR PEOPLE. Never distribute books indiscriminately. If the first book you hand to an individual is a misfit, you may never be able to get him or her to take a second one.

ADVERTISE. Keep the Reading Program before your people continually. See to it that you get at least three minutes on every program of your society. Make for yourself opportunities of presenting the R. P. to the various classes in your Bible School, not neglecting the men's class. If your church has a weekly calendar, feature from time to time one of the R. P. books in a short paragraph.

DON'T WAIT for people to come

to you for a book—Go to them! How would your insurance man make out if he waited for people to come begging for insurance?

GET NEW READERS. Try to increase your number of readers by 10 per cent this year. Don't let a few readers "hog" the books. It is better for your church that 20 people should read five books each than 10 people to read 10 books.

FOLLOW UP YOUR BOOKS. Don't let them stay out longer than two weeks without good reason. You might inscribe this apt quotation from Sir Walter Scott on the fly-leaf: "Please return this book. You may think this a strange request, but I find that though many of my friends are poor arithmeticians, they are nearly all good bookkeepers."

BUILD UP YOUR BOOK FUND. Some secretaries paste an envelope in the back of each book in which the reader may place a nickle (or more) toward the purchase of new books.

SHARE any of your books that have "been the rounds" with a neighboring church. Perhaps they can loan you books in exchange.

SUGGEST READING PROGRAM BOOKS for Christmas gifts. None better!

GAY CHINTZ OR CRETONNE COVERS on some of those shopworn books may help greatly to sell them to prospective readers.

OF COURSE your women love to read Guild books—but don't let them stop there. Encourage a heavier diet. We have too many milk Christians.

WHY NOT A POSTER CONTEST, the posters to illustrate various books on the R. P. list. The artist must first read the book. Save your prize posters and bring them next fall to the House Party.

"BETTER BAPTIST CHURCHES" has been added to the reading list: it counts ten points. Urge your people to read it. Cloth, 35 cents; paper, 20 cents.

PROMOTE the magazine **MIS- SIONS.** Some societies subscribe for a number of copies annually and sell the issues at 15 cents each.

Lectures on China

Stereopticon lectures on China are available, but any person using one at the present time ought to read the text long enough in advance so that he will have time to check up on the latest information contained in the papers and magazines. The manuscripts should not be marked.

The motion picture on the University of Shanghai has been used so much that it shows a little wear but it is the best thing available on the subject. It is a film of two reels. "Babes in Chinaland" is a popular movie.

Order stereopticon lectures from any depository. The motion picture should be ordered from the New York office, 152 Madison Avenue.

Miss Charlotte M. Huntoon

Miss Charlotte M. Huntoon, a member of the field staff of the Department of Missionary Education, has been for nine years working in the churches of New York State with outstanding success. Beginning January 1, 1938, her services are available for other eastern states and arrangements can be made between the state headquarters office and the Department.

For four years Miss Huntoon was a missionary in China. She studied at Brown University and

Newton Theological Institution. She is thoroughly conversant with women's work and Guild work, also general missionary work. Because of her successful promotion of missionary interest among the churches of New York State, her services are now available on a broader basis. During the month of January, Miss Huntoon was allocated to Massachusetts. We hope that other states will take advantage of this opportunity for Miss Huntoon's services.

The Moslem World

In place of the Intermediate-Senior grade booklet on "The Moslem World," the Department of Missionary Education is substituting the special October, 1937, issue of "The Missionary Review of the World," which is devoted to this subject. This copy of the magazine will be included with the two booklets for the Primary and Junior grades, at the usual price of 35¢ for the set of three.

ROYAL AMBASSADORS

High Counsellor Activities

Rev. D. W. Edwards, of Pennsylvania, is undertaking his new work according to a plan, featuring the following facts: acquaintance with the Chapters through meeting the Chief Counsellors; making a study of each Chapter, its plan and enrolment; making contacts with the moderator of each association in the state in order to discover contact men for Royal Ambassador work in the associations.

Mr. Arthur A. Mooney succeeds Rev. Homer Bryant of Vermont as High Counsellor for the Royal Ambassadors. Mr. Mooney is a layman and has a vital interest in boys' work. We welcome him to this interesting fraternity of High Counsellors and pledge to him our mutual coöperation.

Rev. Theodore L. Conklin, High Counsellor, at Stillwater, N. Y., has sent in a very interesting report of activities among New York Chapters. Rev. L. M. Blackmer, of Western New York, joined with Mr. Conklin in the preparation of a fine Convention exhibit of Royal Ambassador materials. Mr. Conklin has outlined

a tour of the churches in Eastern New York.

In October, Mr. Dwight S. Strong, New England Field Secretary and Camp Manager of the Royal Ambassadors, conducted a round-table R. A. Leaders' Conference in Boston. General plans for field work made at that time are already in operation.

On December 28th occurred the annual mid-winter Royal Ambassador rally at the Boston Y.M.C.A. At two o'clock a track meet was held, and a supper rally at the Dudley Baptist Church at six o'clock. Former campers, Royal Ambassadors, Baptist Boy Scouts and leaders were present.

Rev. Harry Smith, High Counsellor for New Hampshire, conducted a fall Royal Ambassador Leaders' Conference at Whitefield, N. H. Twenty-five men, chiefly concerned about boys' work attended a breakfast. This was followed by a presentation of church needs for boys, and a helpful discussion followed on how the Royal Ambassadors could meet those needs. Interest was expressed in the new relationship between Boy Scouts and Royal Ambassadors.

WORLD WIDE GUILD

The Worship Window

In my house there is a window
It really looks just like the rest;
But it seems somehow or other
I like it, by far, the best!

For before it pass in order,
All the wonders of the world;
Children, grown-ups, mountains,
rivers,
Princes, soldiers—flags unfurled.

Then again outside are voices;
Clear and challenging to me
Are the words I hear them utter,
Such as "go," "tell," and "do"
and "be."

Once I saw a giant steamship
Sailing proudly out to sea,
Bearing loads of happy mothers,
And their children filled with glee.

Now had you looked out my window
Just to see what you could see—
Probably you would discover
Just our neighbor's cherry tree!

But to me it's full of beauty,
And of inspiration too,
For it is my worship window,
And each day it's fresh and new!
—PEARL BARNES SMITH

WINDOWS proved be a great theme this past year, and I think we have chosen one for the coming year equally full of challenge. It is BRIDGES, and our Scripture verse will be "Come over and help us." You will not find the word Bridges in the Bible, but you will find plenty of symbolism such as the above verse, and poetry, old and new, will furnish beautiful thoughts and inspirations. Think of different types of bridges man has made and their various uses; think of the more symbolic spiritual bridges that have to do with

our attitudes of mind and will. Let your imagination take flight, and may we all respond to that old Macedonia Call and cross bridges of indifference, prejudice, bitterness, going "over to help" those who need us.

The local Committee in Milwaukee arranging for Guild and Crusade Day has nothing definite to announce at this writing, December 15th, but we are stopping there for a day on our way to the Coast and will have definite information in March MISSIONS and the usual fliers. In the meantime plan to send delegates, and exhibits of Year Books, Projects, Posters and other activities except White Cross. Speed up now on Reading Contest, and our Special Guild Gift this year. See article on "Home Missions Extra" on this page and make February a great Birthday celebration.

Ruth Brown of Rhode Island will edit the Guild pages for March, and Florence Stansbury of Ohio will do the April number.

Look out for something different from these two new State Secretaries!

Faithfully Yours
Alma J. Noble

218 Lancaster Ave., Buffalo, N. Y.

Southern New York's First House Party

Enthusiasm ran high in Southern New York Guild circles, last September, when they staged their first House Party at the Parnassus Club, Riverside Drive. Under the efficient leadership of their Secretary, Mary Beth Fulton, 75 gathered at 2:30 P.M., Saturday, and stayed right there until after dinner, Sunday. The afternoon was given to a discussion of Guild activities and recreation. There was a lovely banquet with toasts, messages from Miss Inez Crain, Burma, Ruth Murphy and Hazel Illsley, City missionaries. The candlelight service was held on the roof, with a glorious full moon making it a place of enchantment. There were two circles of girls with lighted candles and, as the singing began, windows went up from apartment houses in the neighborhood. A rather unusual specta-



Southern New York's House Party on Riverside Drive

cle for Riverside Drive! The morning watch was also on the roof, the Sunday School period in charge of Mrs. Breeding, and the morning service and Communion were conducted by Rev. Forest Ashbrook of the Ministers and Missionaries Benefit Board.

Some Oregon Guild Products

Oregon is famous for its roses in endless variety. What think you of this bunch of American beauties in the picture of their House Party? Do you wonder Alma Mater is glad she is going to see about 400 of them at their Guild State Convention in February?

HOME MISSIONS EXTRA *February for Birthday Parties*

Whose birthday shall we celebrate? The 60th birthday of our Woman's Home Society. We Guilders want a share in this anniversary celebration, so I am ask-

ing that we have our birthday parties in February. Send to Miss Alice Brimson, 152 Madison Ave., New York, N. Y., for the following: Candle Power leaflet explaining about it, "The Challenge of the Candles," a pageant, and "What Your Grandmother Did," another pageant. These are all free. A lovely feature would be to have many old-fashioned costumes, and of course there must be a birthday cake. Small candles may be distributed, and each person wishing to place a lighted candle on the cake is expected to make a gift. Some of you may decide to let each candle stand for a 10¢ gift; some may prefer to leave the amount optional. Every dollar given will count on the apportionment of your church, and be sure to have it designated to the 60th Birthday Fund. *It will not count on our Special Guild Gift. Please make this very clear to all your leaders.*

Another Project

The Woman's Home Society would be very grateful if some of you Guild girls who are good typists, and have access to a mimeograph machine, would copy letters from our Home Missionaries for the Society to distribute. If others of you who are not typists are willing to copy them in long hand, there will be that chance for you to help. For definite information write to Miss Gertrude de Clercq, 152 Madison Ave., New York, N. Y. This will be a tremendous help to the Woman's Home Society, and I know there will be a glad response to the request.

A Christmas Activity

Last December the Maude Stephens Guild of Bloomington, Ind., entertained some Mexican children living in that neighborhood. The evening was started by singing Christmas carols. After the



Oregon House Party. Miss Noble says this is a picture of American beauties. She is right



Indiana also has American beauties. Here are some of them at McCormick's Creek Park House Party

singing we played games, such as ringing little Christmas trees and throwing balls down the chimney of a carboard house. Then our hostesses came into the room laden with gifts which the Guild members had brought. First each child was given a special gift, and then the remainder placed before them to be unwrapped and divided among themselves. They were then each presented with a stocking filled with candy, and a sack of apples and oranges to be taken home and divided with the other brothers and sisters who could not come to the party. We helped them pack most of their things in a big box, and one of the girls saw them safely home. The children gone, we settled down for our regular Guild meeting, followed by a social hour which brought the delightful evening to a close.

An Association Rally

Fifty girls and twelve leaders of the Guilds of Curry's Prairie Association, Indiana, enjoyed two days of fun and inspiration at McCormick's Creek Park, August 14-15. This house party was a new experience and proved a most worthwhile undertaking. In one church alone, eight girls expressed their desire to become Guild girls. The activities of the days were many

and varied. Swimming, hiking, horseback riding, singing, eating, amateur hours, evening vespers and devotionals were on the program. Two study classes of six sessions each were held, and every girl attended one of these classes. The girls were so very enthusiastic that they planned another for next year in July at the same park. The officials of the park urged us to come back. Good Guild Girls!

Greetings from Marengo

Our altrua chapter is closing another busy, happy and worthwhile year. We have again qualified in the Reading Contest for the 8th

year. Besides filling our Home and Foreign quotas, we have sent into Chicago Christian Centers 21 large carton boxes of used clothing and supplies. The wherewith to fill these 21 boxes came from friends, who, finding we were willing to mend, clean or launder, willingly and bountifully gave to us. One of our country members took the boxes in by truck. We have also helped clothe two little motherless Mexican girls, making dresses and underwear, and buying shoes and stockings for them.

We gave \$15 to the Special Guild fund and financed a delegate to the State House Party at Lake Bloomington. Our money comes by voluntary, often sacrificial, giving on the part of the girls, since it is against our rules to put on money-making affairs. We do not serve refreshments at our program or work meetings, and it is not unusual to have 100 per cent attendance. We do have four social occasions during the year when we "eat"—the Annual Birthday Party (ten candles on our Guild cake last October), the Summer Picnic, our Mothers' Party, and the Easter Breakfast.

We enjoyed presenting a Christian Friendship play "Color



The Altrua Chapter of the World Wide Guild in Marengo, Illinois, also has its share

Blind" for the Woman's Society. We observed the December Vesper Service, and on two occasions have gone to neighboring towns with a message on "Guild Work." One of our girls entered the Chicago Training School last September, while a former member graduated

last spring and is now working in a Chicago Christian Center. Together we pledge our continued endeavor to be:

Worthwhile Girls of the World
Wide Guild
Working With God for the Whole
World's Good.

Children's World Crusade

America First

By BISHOP G. ASHTON OLDMAN

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous coöperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path — unless we are to lapse once again into utter barbarism — and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."*

* Copies of above, post card size, may be secured from the National Council for the Prevention of war, Washington, D. C. Price 75¢ per 100.

En Route to the Pacific

SO MANY fascinating stories have come this month that it is almost impossible to decide what to leave out. As you read the letter

from Harold Giedt to your Crusaders, some of the boys will have the impulse to answer it. I hope that many letters will go to him and that they will give him as good an idea of what we are doing for Christ and our neighbors as he has given us of his adventures. Be sure to put a 5¢ stamp on the letter and copy the address accurately.

Many of you will begin the study of the Moslems this month. May it bear fruit in wider friendships and larger gifts so that Jesus may be understood and loved by all children. History is rich in stories of children who have won whole families to Jesus by their own simple faith.

When you are reading this,

Alma and I will be in California. We are anticipating being with our friends out there, most of whom we have never seen, and I know you in the states east of the Pacific Coast will be with us in spirit and in your prayers.

I suggest that you plan now to come to the N.B.C. in Milwaukee to hear about the latest ideas from the Coast.

Mary L. Nolle

218 Lancaster Ave., Buffalo, N. Y.

Snapping Serial

Worshiping, playing, studying together. That is the way children of all nationalities come to know and understand and love each other. Here are girls of different nationalities sitting on the shore of Puget Sound at our Baptist Girls' Camp at Burton, Washington. They are learning about crabs, clams, seaweed and other forms of salt-water life but, most important of all, they are learning to love each other.

Mr. Watson Moves

It is a surprise to all of us to know that our Special Interest Missionary, Mr. Watson, has been



Girls of different nationalities at Burton, Washington



The remarkable picture award won by Kearney Crusaders for their reading achievements

transferred to the Christian Center in Los Angeles. We will always be glad that through his letters and pictures, we have an interest in that new church and our little Mexican friends in Rocky Ford, Colo. In Los Angeles he will know children of many races and immediately after he reached the city, he met our C.W.C. Secretary for Southern California and has no thought of moving out of C.W.C. circles. His new address is 1201 East First St., Los Angeles, Calif.

A Remarkable Reading Record

The Crusader Company in Kearney, Neb., has read more books than any other Company in the state for the last 14 years with one exception. The Department of Missionary Education gives a picture to such a Company every

year. The 13 pictures have been framed and hung in the church, and the card stating that fact may be seen in the corner of some of the pictures. At our request, Mrs. Whipple, the leader of the group, has had a photograph of the 13 taken for MISSIONS. Our hearty congratulations are extended.

Your Friends Say

MISS VENDLA ANDERSON, SONA BATA, BELGIAN CONGO: The scrap-books on the Life of Christ and the cards were most gladly received. Many thanks to the children. Some of the pictures are in the homes of Bamfunuka chiefs. Bamfunuka is a land of fetiches, and it is difficult to win the older people to Christ, but the children are coming. One of the boys, who was in the school at Sona Bata last

year, started a school in his own village in June. He got a small house from the Chief where he taught 30 children, and when I visited them in July I was astonished to find that some of them could read a little even then, although they had never been in school before. They had begun to cut sticks and gather palm branches and vines to build a schoolhouse. I thought one boy was so promising that we asked him if he would like to go to Sona Bata to school. He replied, "All right, if the others will go on cutting sticks." You see how much he wanted that school. The girls enjoy playing with their dolls. On Sunday they take them to the hospital to show to the sick folks. The beautiful baby doll which the Crusaders gave me to bring back

four years ago is well and the girls love her as much as ever.

MISS RUTH DICKEY, MOANZA, BELGIAN CONGO: September 1st the roads leading to Moanza were trod by boys and girls wanting to come to our school, from Christian and non-Christian villages, from near and far, two boys having walked for eleven days to get there. But alas, some had to return, and those two boys among them, as there were too many for our quarters. We have 150 in the school which is held in the mud church. Most of the clothing and school supplies have come in your White Cross boxes. Last Sunday was Bible Sunday. The church was decorated with palms and orchids, and the children who had finished the required memory work were given a lovely Bible picture.

MISS ELIZABETH ROBINSON, ITALIAN COMMUNITY HOUSE, PHILADELPHIA: Little Diana was very ill last winter. Each morning the children prayed, asking Jesus to make Diana well. Rosalie, her younger sister, also in kindergarten, took all this very seriously. No matter how weak Diana was, she always looked forward to Rosalie's return at noon and asked, "Did the children pray for me?" When Rosalie told her how they prayed, Diana breathed a little sigh of happiness and said, "I knew they would," and then turned over and went to sleep. As Diana grew better she sat at the window, and as the children went home from kindergarten, they would call to her, "We prayed for you today." Then a smile of happiness would light the little girl's face. After several weeks Diana returned to school and had a royal welcome. She selected as the song on that first morning, "When I Lie Down to Sleep at Night," because she said, "Every night when I was sick, I sang that song."

When I lie down to sleep at night,
Upon my little bed,
I think of that poor bed of hay
Where Jesus laid his head.

MISS MARY BUTLER, MANAGUA, NICARAGUA: Sometime ago a picture scrapbook, made by a ten-year-old boy in Minnesota, was sent to me. I took it to a little girl in our hospital, Juanita, 7 years old, who has been in the hospital more than two years now. She cannot walk, and probably never will. She spends hours sitting on her bed and playing with her dolls. When she gets into the wheel chair she almost flies down the corridor. The day I gave her the book I asked the young woman in the bed next to hers about reading and passing the time. "Oh," she said, "the time doesn't drag so much with Juanita around. She keeps me amused by her play and her chatter."

A New Book

There is a charming new book that should be in the hands of Crusaders and Heralds while they are studying the Moslems. It is *All Lives in Iran* by SINGER and BALDRIDGE, the authors of *Boomba Lives in Africa*, published by Holiday House, price \$1.75. Ali, a ten-year-old boy, lives as a normal Mohammedan boy lives in Iran (Per-

sia), keeping to himself and not playing with the Christian and Jewish children who live near them until the day of the Great Calamity came. Then something happened which made a great difference, and he discovered that the boys whom he had sometimes called "infidel" were boys with the same basic belief as his own, and this Great Calamity was the beginning of an understanding friendship which made life much happier as children of God for all of them.

Friendship Suitcases for Spanish Children

The Committee on World Friendship Among Children is conducting a new project for Spanish refugee children. Children's groups are asked to buy a suitcase, price \$1.00, to be filled with one warm sweater or scarf, three pairs of socks, toys, etc., and sent through the Committee to a child in Spain. Send to the above Committee, 297 Fourth Ave., New York City, for a suitcase and a World Friendship Poster, 5¢, to put on the Church bulletin board, and enter into this Friendship Project with zeal. Literature that comes with the Suitcase gives suggestions of things to put in it. The money must accompany the order for the suitcase.

. THE CONFERENCE TABLE .

The World Day of Prayer

March 4, 1938

Once a year the Christian women of the world pause to lift their hearts unitedly in prayer.

In 1928, at Eastertide, there met a great group of Christians at Jerusalem. They had come from all over the world, from India, China, Africa, Japan, America, Europe.

They gathered on the Mount of Olives to talk together about the world and its needs. They found out that many of us do a lot of wrong thinking, that there are things in every country that need to be made better. They realized that the only message we had for

the world "is Jesus." They set new standards towards which to work.

Since then many new problems have arisen. So the International Missionary Council has called 400 Christian leaders from the whole world, but particularly from the Orient, to meet for another world conference in the closing month of 1938. This meeting originally was to have been held at Hangchow, China, but now, because of the situation there, it will be held at Madras, India. (See editorial on page 72 of this issue of MISSIONS.) They will be there for Christmas. The theme for this meeting is "The Church."

Because of this, the program for the World Day of Prayer has been prepared by Alice E. Henderson of Sumner, Christchurch, New Zealand, around the thought of

THE CHURCH—A WORLD FELLOWSHIP

We are asked to continue in prayer all during the year for the meeting at Madras.

Perhaps we ourselves need to be much in prayer that God may give us open minds, a humble, hushed spirit, that our hearts might really pray not only on March 4 but constantly. The Day of Prayer will really live for us if we begin now to prepare for it in our thoughts, to think about the other women who that day will be united in prayer with us.

Last year, in Shanghai, in the Cathedral, were gathered women of China, of Japan, of Korea, India, Germany, Russia, Holland, Sweden, America, Great Britain and the Philippines, 16 nations in all, singing, praying, each in her own tongue. One participant wrote that the service had "fired our spirits with a new purpose and filled us with new strength."

This year the women of the Fiji Islands will be the first to join in the meditation. In a few minutes,

New Zealand takes up the strain. Japan, China, Singapore, India, follow. Scarcely have the voices of these women been hushed before the women of Madagascar, Jerusalem, and Africa begin their hour of prayer. Then the women of Europe and Great Britain take up the note of prayer and supplication. The Islands of the Atlantic, Greenland, Rio de Janeiro, Halifax, New

York, re-echo the strain. Across North, Central and South America the voices of prayer blend, until at Honolulu and Tahiti the last Benediction, will sound—

"The Lord bless Thee and keep Thee,

The Lord lift up His countenance upon Thee

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It should be a day rich in blessing.



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We covet for each woman who reads this, and others they may influence, the great privilege of joining in this United Prayer. Find out where the group, interdenominational or otherwise, meets in your city or town. If you are in one of the rural sections where it is impossible to have a stated meeting, invite your neighbor into your home, or set apart the hour yourself, and lift up your heart and voice.

Of special interest to Northern Baptist women is the fact that Mrs. Leslie E. Swain of Providence, Rhode Island, who has con-

tributed so much of her time and her talents to us, will be one of the group when it meets at Madras. Already she is preparing her mind and her heart for that great gathering. May we sustain her by our prayers that she may be strengthened for these thoughtful days.

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(The program is 2¢ per copy, \$2.00 per 100. Supplies may be obtained from the American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa., or from their nearest House.)

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Program Contest

It is time to think about the annual program contest. As in the past, there will be *two* sets of prizes—one for single programs and one for year books—as follows:

First prize: \$3 worth of 1938 books; *second prize:* \$2 worth of 1938 books; *third prize:* a subscription to *New Literature*.

The programs should be described in sufficient detail to enable others to follow the plan. It will be helpful if each year book is accompanied by an explanatory letter.

The contest closes April 15, 1938. Address all entries to the Forum Conductor at the address given above. None can be returned.

Beginning this year, these annual contests will be open to all Northern Baptist women's groups *except those represented in the previous year's list of prize-winners*. (It is earnestly hoped, however, that all in the 1937 list will again forward programs and year books, that we may share their helpful plans with others.)

Remember that the contest is for the current year—1937–1938. Send your entry now—do not wait for the 1938–1939 theme.

More About the 1937 Awards

"The worth-whileness of its programs, obviously the product of much careful and clear thinking," brought second prize for year books to the Women's Society of Calvary Church, Pasadena, Cal. This too was an adaptation of the national theme, with *Airways* for the missionary topics and *Roadways* the devotional theme.

"The novelty of its set-up" helped win third prize for the calendar-like year book of the Woman's Society of First Church, Glenside, Pa. The judges paid tribute also to the programs, stating that "the theme, stimulating and uplifting, is well worked out in wisely chosen topics."

Turn to page 443 of September MISSIONS for their comment concerning the *Cum Laude* award to the Women's Society of First Church, Santa Ana, Cal. On the

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same page you will find the names of three other groups receiving *Honorable Mention*.

A detailed description of each of the above will be given in the March issue of *Program Pointers*. If you wish a copy, send a 3¢ stamp to the Conductor.

An adaptation of *For Value Received*, which won second prize for the Women's Society of First Church, Evanston, Ill., is included in *Discoveries*, a booklet of programs based on *A Book of Remembrance*. The programs are free; write to your State Convention Office for a copy. (The booklet contains also suggestions for the three final topics of *Windows*.)

Third prize for programs was awarded to the Women's Society of First Church, Hackensack, N. J., for a Christmas Candle-lighting Service. This was described in the September issue of *Program Pointers*. (Limited quantity available.)

Church Women at Work

The title of Dr. Agar's new book is descriptive of its contents. The place and work of women in the local church is his theme, and he shows how all women's activities may and should be coordinated in the church's program. Price \$1. Order from any branch of the Publication Society. (See list of addresses on page 103.)

Wanted!

Information concerning your use of *I Discover My Church*. Your ideas will help others in their plans for the effective use of next year's book. (If received before April 15, they will be entered.)

Also suggestions for the annual meeting. If you have already planned your program (on *Windows* or some other theme), please send a copy to the Conductor. These suggestions will be reported in *MISSIONS* if received in time; otherwise in *Program Pointers*.

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WOMEN OVERSEAS

(Continued from page 111)

and her desire to help them. When she heard that Dr. Emilie Brett-hauer was coming to Hangyang to minister to the needs of sick women and children, mother at once knew that this was just the kind of work she herself would like to do, and she waited with eagerness the arrival of the doctor. . . . During her training which began in 1906, mother proved herself worthy of her chosen profession. Before very long she became Dr. Bretthauer's "right hand," and her name became coupled with her distinguished teacher's. . . .

Courage was another characteristic of my mother which showed itself in her going in 1916 to Suifu, Szechuan Province, West China, with Dr. Bretthauer after the Central China Mission was transferred. All her friends and relatives were near Central China and several attractive positions were offered her. But bravely she left her family to go on the long journey with Dr. Bretthauer to start their new work for women and children way out in West China. . . .

On account of her native ability and persistent effort, mother successfully passed the examination of our own Baptist Nurses' Training School in Hanyang, and also in 1910 the examination of the Central China Medical Association which gave her the diploma

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In the words of the immortal Lincoln I wish to say: "All that I am or hope to be I owe to my mother."—*Herman C. E. Liu, President, University of Shanghai, China.*

Although Mrs. Feng-ching Liu passed away in 1926, her strength of character and Christian consecration live on in her son. In Suifu, West China, Dr. Bretthauer and her Chinese and American co-workers carry on the work of the Hospital for Women and Children which was built strong by her life's service.

* * *

"I will carve and fashion
With the might of my soul's intensity
Windows fronting immensity,
Towering out of time. . . ."

BOOK REVIEWS

(Continued from page 103)

burg on the night of July 17, 1918, was rescued by a Polish soldier and smuggled out of Russia into Rumania and eventually into Germany. The author's father was personal physician to the Czar while his grandfather served in similar capacity to Czars Alexander II and Alexander III. The narrative covers the entire period of the last 20 years, including the visit of the Grand Duchess to America several years ago. The author's acquaintance with her family makes him fully convinced of her identity and her inner integrity. (Fleming H. Revell Co.; 327 pages; illustrated; \$3.00.)

Christ and Social Change, by JOSEPH M. DAWSON, pastor of the First Baptist Church, Waco, Texas, is a book true to its title. The author frankly and honestly faces the social unrest and chaos of today, then relates what Christ can do for such a society. Serious-minded Christians are asking, "Can the Christian Family Endure?" "Can the Church Stop War?" These and other similar pertinent questions are intelligently discussed. Dr. Dawson reaches his conclusions through a careful study of scripture, history, and modern social conditions. There is a need for a book of this caliber in church groups. (Judson Press; 227 pages; \$1.00.)

Christianity in America, by E. G. HOMRIGHAUSEN, is a critical analysis of the status of the Christian religion in the United States. Recognizing a state of "theological flabbiness that is holding popular Christianity in its grasp" and asserting that "people do not know the simple fundamentals of what it means to be a Christian," the author makes a vigorous plea for a realistic Christianity, discussing in turn the weakness of Christian

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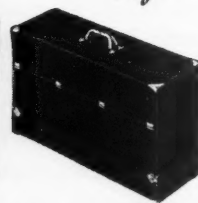
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The Book of Better Churches

What do we mean by "Better Baptist Churches?" In writing of Dr. F. C. Stifler's book, Dr. Earle V. Pierce, President of the Northern Baptist Convention answers the question. "This means churches more after the New Testament ideal; with more love, more loyalty, more intelligence, more interest in all the things of Christ; and more holiness, more helpfulness, more sacrifice; in short, more of Christ whose physical body the church now is, doing His work in the world. With the great lead that Baptists now hold among the free, evangelical denominations, what higher aim can they have than to major on quality as superior to mere quantity?"

This is no book of untried theories. As Dr. Stifler says in his Introduction, it was "really written by five men who have chosen one of their number to do the common task." The others are George Evans Dawkins, A. Herbert Haslam, James Willard McCrossen, and David A. Pitt, all pastors of churches. At the end of each chapter will be found a list of projects to which the ideas set forth in that chapter may be applied. These

projects are really plans of proven and substantial value, tested in the experience of Baptist churches that have found the methods useful.

Prepared under the auspices of the Committee on Local Church Emphasis, of the Northern Baptist Convention, *Better Baptist Churches* is issued with full approval of the denomination. It is included in all lists of titles recommended for Baptist reading throughout the year and is a textbook for Mission Study Classes and Schools of Missions. A pamphlet on "How to Use" the book, has been prepared by the Department of Missionary Education.

RACE RELATIONS

(Continued from page 109)

to regain them when laid off; during the depression suffering among Negroes has been tragic. Educational opportunities for Negroes are far from adequate in many sections of the country, and the distribution of public school funds is grossly unfair where separate schools exist. Civil and political rights are denied."

TIDINGS

(Continued from page 113)

A Double Birthday Party at Katherine House

"Happy birthday to you, happy birthday, dear Katherine House," sang boys and girls, men and women one night, as 18 candles were lighted on the top of a birthday cake. Then 42 more were lighted on the two lower tiers of this beautiful cake lent to us by a bakery. Ours was a combination birthday party celebrating the 60 radiant years of the Woman's American Baptist Home Mission Society and the 18th birthday of Katherine House, one of her children. Our auditorium was well

filled for this very happy occasion. The first part of the program portrayed some of the work accomplished by the women during these many years. A few of our young people in a most interesting way told of the beginnings and growth of schools among Negroes, Indians, Chinese, and Spanish people.

The Mexican and Roumanian churches which started in Katherine House, were represented, and added to the pleasure of the evening. We were most happy to have Miss Sarah E. Noyes, the first appointed worker at Katherine House, with us as a guest to tell of her experiences in the beginning of the work here. Some of our older boys and girls were in her day nursery, and two little girls who were in the sewing classes are now in my Mothers' Club. One of the latter spoke briefly but effectively of her appreciation of Katherine House. Our chorus, composed of about 20 young people, sang several numbers.

Our guests were privileged to make a birthday offering if they chose, and I am happy to enclose our check for \$10.50, as a gift to our Woman's Society. The Mothers' Club gave \$6.00 in appreciation of what Katherine House has meant to them and their children.—*Dorothy H. Sangren.*

Trenton Avenue Center Sends Gift

At the Trenton Avenue Christian Center in Buffalo, N. Y., the intermediates gave the pageant, "The Challenge of the Birthday Candles." Nearly everyone in the group brought a gift and lighted a candle. The offering was \$15. At the close of the program we had a birthday party upstairs with a real cake which the young women made and served. Everyone had such a happy time that it was thought that we should have a party often.—*L. Belle Long.*

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Death of A. E. Peterson

Just as this issue goes to press, there comes a telegram announcing the sudden death of Dr. A. E. Peterson, Promotion Director of Illinois, on January 6th. While returning from Minneapolis to Chicago, he was stricken with a heart attack. Funeral services were held on January 8th.

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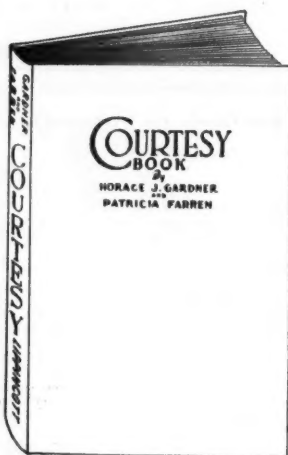
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THE LAST WORD

Just before Christmas the Editor received the following letter. For obvious reasons, name and address of the writer, who is a college professor, are omitted.

From my pastor, Dr. Harold C. Phillips, I have just received a reply to a letter inquiring about a Baptist periodical. He recommended **MISSIONS** as a Christmas gift to my mother-in-law. So I write to ask you to send her a year's subscription and to send the bill to me. If you enclose a Christmas card, kindly mark it as coming from — and —.

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